Vol. CII, No. 4 April, 194

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

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Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.
1722 Arch Street, PHILADELPHIA

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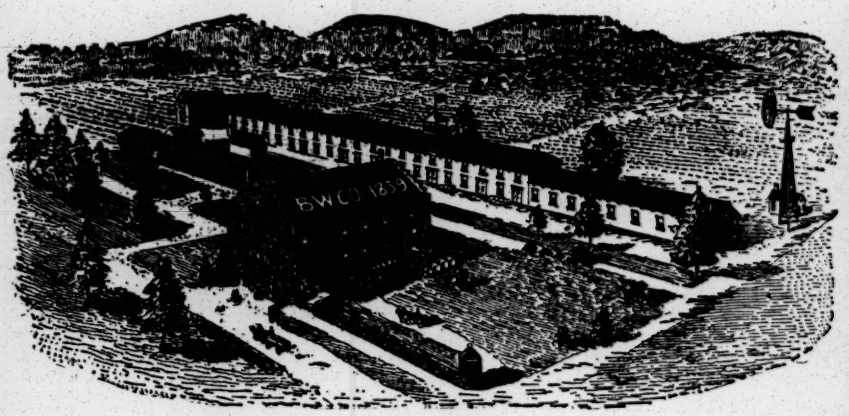

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THE ECCLESIASTICAL REVIEW

VOLUME 102.—APRIL, 1940.—No. 4.

"THE PRIESTHOOD OF CHRIST COMMUNICATED TO MEN."

AMERICAN CATHOLICS have recently shown great interest in a devotion to "Christ The Worker" and, the writer understands, a petition reached Rome a little while ago begging for the institution of a special feast of our Lord under that title.

It is a devotion which specially recognizes how completely the Son of God became "one of us" in His Incarnation, identifying Himself with the lot of the sons of Adam who are under the primeval curse in punishment for the original sin: "In the sweat of thy face shalt thou eat bread until thou return to the earth out of which thou wert taken." Christ labored for long years at Nazareth as a carpenter, and His toil ennobled and sanctified all manual labor that is offered—as the Christian should offer it—'through Christ our Lord.' His toil had an infinite dignity and value of its own because it was the word of the Son of God, "by whose word all things were made" as the Creator before He made tables and wooden ploughs by the sweat of His brow as man in His village workshop.

Were the Church to concede the feast in answer to these petitions, it would doubtless be departing from its age-long custom of celebrating feasts rather in memory of particular definite events in the life of our Lord than in honor of some special office He fulfilled when on earth. It is known that even the institution of the feast of Christ the King met with considerable opposition on the ground that it would be a departure from the liturgical tradition in regard to church feasts.

It is however due to a human instinct that we should have our devotion to Christ stimulated by the thought of how He " put off " so many of His divine privileges, " emptying Himself " to come down to our human level and showing His love most convincingly in this lowering of Himself to share our weaknesses and toil and sufferings.

If Christ the Worker represents Him as coming down, the thought of " Christ the Priest," understood fully as the doctrine is taught in Catholic theology, especially by St. Thomas of Aquin, is one which reveals how mysteriously He has raised us up to a participation in the divine.

The Pauline doctrine of our incorporation in Christ's Mystical Body is in these days perhaps more emphasized in the pulpit and spiritual writings, more " popularized," than in any post-apostolic age in the Church, and the doctrine will be more fully understood and appreciated where the participation of His Priesthood with men is dwelt on.

The following pages are aimed at a simple exposition of this wonderful doctrine.

On 10 February, 1939, the very day on which Pope Pius XI died, the *Osservatore Romano* published His Holiness' last letter —an Apostolic Letter addressed to the Bishops of the Philippine Islands. In that letter, Pope Pius states that of all his writings his most important message to the Church was the Encyclical *Ad Catholici Sacerdotii* in which he had expounded his thoughts concerning the dignity of the Priesthood. That Encyclical was unique, in that there was added to it a special Votive Mass in honor of the Eternal Priesthood of Christ, with an exhortation to priests to make use of it at the altar. He says:

> We wish to perpetuate the memory and the glory of that Priesthood, of which ours and yours, Venerable Brethren, and that of all priests of Christ, is but a *participation and continuation.* We have thought it opportune, after consulting the Sacred Congregation of Rites, to prepare a special votive Mass for Thursdays according to liturgical rules: *De Summo et Aeterno Jesu Christi Sacerdotio*, to honor " Jesus Supreme and Eternal Priest ". It is our pleasure and consolation to publish this Mass together with this our Encyclical Letter.

The Mass is described as one " quae loco conventualis de Feria V communi in choro suffici potest," but it *may* be used by any

priest on any day when the rubrics allow a Votive Mass to be said and is not reserved for use merely as an alternative to a ferial Mass said in cathedrals or monasteries as the " conventual " Mass of Thursdays.

Inquiries made by the writer lead him to fear that instead of all the missals in the churches in England being furnished with copies of the Mass, at the present time, nearly four years after the publication of the Encyclical, comparatively few priests in England have the opportunity of saying this very devotional Mass in honor of our Lord's Priesthood, because its text has not been added to the supplements in their Roman missals. Whether this sad state of affairs is also true of the churches of the United States, the writer has no knowledge. Only the readers of *The Ecclesiastical Review* can supply that information. Only when the clergy have assimilated the wonderful doctrine of their participation in the Eternal Priesthood of Christ and have had their devotion stirred by their knowledge, will it naturally result that the devotion of the laity will correspondingly be increased.

Let us then turn to the doctrine itself. It will be recognized that all the offices and functions which our Lord assumed at His Incarnation flow from this most fundamental office of His Priesthood as their source. If He is " Christ the Saviour," it is because He is primarily " Christ the Eternal High Priest." Only by His Priesthood could the purpose of His coming on earth be fulfilled; only through it could His atoning sacrifice which made complete reparation to the glory of God for man's sin and brought salvation to mankind achieve its end.

Though Christ has His Kingship by direct result of the hypostatic union—St. Cyril of Alexandria says, He has " a dominion not seized by violence nor got from any other source than that of His own nature nad essence," so that He is to be adored by angels and men not only as God, but angels and men must obey and be subject to His sovereignty as man—yet He possesses His Kingship over men not only by natural but by *acquired* right, by virtue of His Redemption. And His Redemption results from the exercise of His Priesthood. This is specially recognized in the Preface for the feast of Christ the King.[1]

[1] " Qui unigenitum Filium tuum Dominum nostrum Jesum Christum, Sacerdotem æternum et universorum Regem, oleo exultationis unxisti: ut seipsum in ara crucis,

It is important to remember that the exercise of our Lord's Priesthood was not primarily and fundamentally in its purpose a "man-ward" act. When the Angels at Bethlehem proclaimed the birth of Christ in their song, they stated in correct order of precedence and importance the dual purpose of the Incarnation. "Glory to God in the highest" comes first, and "Peace to men of good will" is but the secondary effect of that one priestly oblation which He came to offer in the sacrifice on Mount Calvary.

The Glory to God, His Father, was the "God-ward" reason for the Incarnation. It was the primary and all inclusive aim in every action of His life. The salvation of men and peace through this salvation was the "man-ward" object; and the one sacrifice secured both ends in due order. Therefore is it that His office of Priest is the most fundamental of all offices which He assumed in becoming man. It is this office which, as we shall see, He has deigned to share with men.

There is a remarkable prophecy which seems worthy of quotation in this connexion. It is found in Chapter VI of Zacharias:

> The word of the Lord came to me saying: Thou shalt take gold and silver; and thou shalt make crowns and thou shalt set them on the head of Jesus, the son of Josodec the High Priest. And thou shalt speak to him, saying: Thus saith the Lord of Hosts saying: *Behold a man, the Orient (Day Star) is his name* . . . and he shall build a temple to the Lord: and he shall bear the glory, and shall sit and rule upon his throne. *And He shall be a priest upon his throne*, and the *counsel of peace* shall be between them both.

This prophecy is definitely Messianic and there seems to be a reference back to it in the words of the "Benedictus," the Canticle of Zachary, a namesake of the Prophet. In that canticle thanks are given because through God's loving pity "the *Orient* from on high has visited us [or "will visit"] to enlighten them that sit in darkness and in the shadow of death and to direct our feet *into the way of peace.*"

hostiam immaculatam et pacificam offerens, redemptionis humanae sacramenta perageret: et suo subjectis imperio, omnibus creaturis, æternum et universale regnum, immensæ tuæ traderet Majestati: regnum veritatis et vitæ: regnum sanctificationis et gratiæ: regnum justitiæ, amoris et pacis. Et ideo etc."

As far as the writer is aware these are the only passages in the Scriptures where the Son of God is spoken of as "the Orient" and in each passage *peace* is pointed to as a result of His coming among men. May it be that a wide recognition of Christ reigning "as Priest upon His throne" and increased devotion on earth both among priests and laity to the greatest and fundamental office of the Incarnate Son of God may be a means of bringing peace to a war-torn world, a final Christian peace among men.

The doctrine of human participation in the Priesthood of our Lord is, as has been said, included in and deductible from the Pauline doctrine of the Mystical Body, which in these days is receiving so much attention from ascetical and theological writers and preachers throughout the world. It gives more than a merely metaphorical meaning to the words of St. Peter addressed to the faithful in general: "*Ye are a Royal Priesthood*" —words which have perhaps not been pondered and penetrated as they deserve.

We seldom see quoted by theologians and practically never hear expounded from our pulpits those remarkable passages in the *Summa* of St. Thomas which deal with the sacramental "characters" of Baptism, Confirmation and Holy Orders.

The bald answer in our Catechism, "A character is a mark or seal on the soul which cannot be effaced and therefore the Sacrament conferring it cannot be repeated," is so uninformative and incomplete that St. Thomas's doctrine might almost be conceived as under some *disciplina arcani,* though it is full of *gospel*—good news, for the laity—as well as for the clergy.

St. Thomas makes it clear that an actual participation in our Lord's own Priesthood is conferred in varying degrees in each of these sacraments, to give the Christian a certain capacity for that worship of God which is his chief duty and one which he could not worthily perform without such participation. The priest alone can consecrate; the priest alone, in the person of Christ, makes the liturgical offering of the Victim, the offering which is an essential part of the Mass as a sacrifice; but the baptized and confirmed can and should make a moral oblation in union with the celebrant and the Priest and Victim, Jesus Christ.

In the Summa (111, q. 62. art 3) S. Thomas says: "Character sacramentalis specialiter est character Christi, Ejus Sacerdotio

configurantur fideles secundum sacramentales characteres, *qui nihil aliud sunt quam quaedam participationes Sacerdotii Christi ab Ipso Christo derivatae.*"

The words so often used at the end of a prayer, " through Jesus Christ our Lord," are thus seen to have, when uttered by a Christian, a meaning deeper than any merely external reference or recommendation, such as between men is contained in a letter of introduction to commend someone to the kind offices of a friend.

It expresses the truth that it is " Christ-in-us " and " we-in-Christ " who utter the prayer and our worship is rendered worthy because of this actual participation in the sacerdotal mediatorship of the great High Priest.

This participation in the Priesthood of our Lord, while it gives us the privilege of offering Him, involves also the duty on our part of imitating Him in the voluntary offering of ourselves as victims of sacrifice. Incorporated in His Mystical Body as its members we are lost, as it were, in Him in a union so close that it resembles the union between the wine and the drops of water dropped into the chalice at the offertory of the Mass.

The faithful, thus incorporated with Christ, the Victim, have the right in virtue of their baptismal " character," to offer Him and themselves in Him when they are present at the sacrifice of the Mass. The unbaptized catechumen, even if through perfect contrition and baptism *in voto* he may have received sanctifying grace, has not yet this participation in Christ's Priesthood, nor is he capable of offering the Divine Victim in the Holy Sacrifice in the special way in which baptized Christians are privileged to offer. He is not yet endowed through the sacramental " character " with that capacity in regard to the divine " cultus " which St. Thomas points to as the formal effect of the " character ".

We are living in an age when the faithful are being more and more encouraged to take an active and intelligent part in the divine Mystery when they are present at Mass, following the prayers in their missal instead of saying the Rosary or other prayers which are not directly related to the Holy Sacrifice. It would surely help still more to develop this liturgical movement in the Church if the doctrine of our Lord's Priesthood, so wonderfully expounded in the Epistle to the Hebrews, and our

participation in it, were explained more frequently to the faithful and even to children.

Perhaps before the latter are grown to maturity, a feast for the Universal Church honoring our Lord's Supreme and Eternal Priesthood as the foundation of all His other offices may be celebrated with a suitable liturgical dignity, to echo on earth that special honor given to it in heaven where, as the Prophet foretold, " He reigns *as Priest* upon His throne ".

The feast may come when petitions from various parts of the world reach Rome in sufficient numbers to prove that the hearts of the faithful are eager for this special honor to be given by the Church to Christ the Eternal Priest. Such petitions have already begun to be sent and one from an English archdiocese arrived in Rome on the very day of the late Holy Father's death.

The devotion of American Catholics to the Holy Mass is well known and it would naturally manifest itself in a definite devotion to our Lord's Priesthood which makes the Mass possible were the subject proposed to them by their clergy at regular intervals. The " Priests' Thursday " movement or " The Apostolate of the Eternal Priesthood," propagated with Papal approval by the Salvatorian Fathers, groups the laity to offer all their work and prayers and Mass and Holy Communion on the First Thursday of each month for the sanctification of the priesthood and all aspirants to the priestly office. Where there are any monthly devotions for this intention in any church, with episcopal approval the Votive Mass in honor of our Lord's Eternal Priesthood may be said with all those exceptional liturgical privileges which are given to the Mass of the Sacred Heart on First Fridays.

The devotion is already enriched by the Church with many indulgences, including a plenary indulgence on the First Thursdays for those who attend Mass and receive Holy Communion and offer prayer for priests.

If and when a great feast is established in the Church in honor of our Lord's Priesthood, the worship of God on earth will be a closer parallel to that in heaven where the Lamb of God, Priest and Victim, reigns " as Priest upon His throne," ever continuing the offering made on Mount Calvary and ever living to make intercession for us.

FRANCIS WOODLOCK, S.J.

London, England.

TALKING ABOUT MASS-STIPENDS.

SOME two or three years ago the *Catholic Herald* of England carried on its frank letter-page some interesting letters on the question of Mass stipends. It is difficult for the present writer to recall the first letter which led off the discussion, but the letters themselves (all, or nearly all, written by the laity) left an unsatisfactory impression on the general reader, and toward the end of the discussion the Editor had to insert a note on the letter-page requesting that, if persons wished to write about Mass stipends, their letters should be couched at least in reverent terms. Apparently, some persons were writing too blatantly about the Mass stipend representing only the small daily wage that a dustman receives, whilst others appositely remarked that if a half-hour's work on the priest's part was remunerated on the scale of a full day's wage for a dustman, then the priest's work was highly paid indeed. The discussion seemed in this way to gravitate toward the *amount* of the stipend, and consequently theories about the origin or meaning of the Mass stipend were left in the air. As far as the present writer can recall, nobody tried to put forward a higher notion about Mass stipends than that the Mass was the occasion par excellence when by Church legislation the faithful were expected to present the priest with a sum of money which was estimated on the cost of upkeep for a day.

The discussion (the only one which I have noticed in the Catholic Press) was interesting for the fact that it brought to light the confusion that reigns in the minds of the faithful about a theory of the theological nature of Mass stipends. There is no difficulty among average Catholic layfolk about the admissibility for the priest to accept Mass stipends, and they all believe that the Mass stipend does not imply simony. The Code of Canon Law has explicit teaching on both of these points, but after that stage few laymen go any further, and even the average theological student finds to his dismay that the manual he used in the seminary apparently shelved all the question of Mass stipends on to the Professor of Canon Law, who in turn was concerned exclusively with their canonical aspect. The origin of Mass stipends or a critical study of the various theories was omitted. Undoubtedly, one of the reasons for such an omission

must be that the number of theories among canon lawyers is legion,[1] and the study of a tractatus in Theology or Canon Law cannot be confined to one point when there is a limited time in which to cover all.

But to return to the average layman's idea of Mass stipends. How does a Mass stipend differ from marriage dues, or stole fees? Most people understand that there is a difference; they consider Mass stipends as being more closely connected with holy things than marriage dues, and they will suggest that there is a greater mutual obligation involved in the matter of Mass stipends.

The writer asked an eminent canon lawyer in Rome how he distinguished between the two. The answer was that there was no real distinction, because Mass stipends were (like stole fees) taxes made by the Church on the occasion of the application of a Mass. Such a reply, however, is not satisfactory. Nobody quarrels with the idea that the Church can impose dues on the occasion of any priestly ministration and provide the priest with a right in justice to those dues, but such a right in justice is based on legal justice, whilst with Mass stipends the whole basis seems to be a contract binding both parties in commutative justice. If the Church has something to say about the contract, the contract itself is presumed already to exist, and P. de la Taille does not hesitate to say, "Historically the contract has preceded all law."[2]

Nevertheless, not all writers would agree with the above statement of P. de la Taille. Fr. R. G. Renard, O.P., writing last April in the *Revue des Sciences Philosophiques et Théologiques*,[3] takes as his springboard into the discussion an article by Professor A. Piola,[4] who "made a big step forward in the question of Mass stipends by ceasing to regard it specifically as a contract problem and by examining it on the ground of its institution; he thus detaches the question from the realm of commu-

[1] Cf. C. K. Keller: *Mass Stipends* (Cath. Univ. of America Canon Law Studies, 271), p. 31; P. de la Taille: "Les offrandes de la Messe" in *Gregorianum* (1923), p. 356: "L'accord n'est pas plus fait aujourd'hui qu'hier. La question est d'autant plus libre qu'elle est encombrée de sollutions plus variées."

[2] *Esquisse du Mystère de la Foi* (Paris, 1924), p. 249. This book has been translated into English and published by Sheed and Ward, 1930, under the title: *The Mystery of Faith and Human Reason Contrasted and Defined.*

[3] Art. "Les honoraires de messe."

[4] In "Archivio Giuridico 'Filippo Serafini,'" vol. cxvi (1936).

tative justice, and places it in the sphere of public right and of the administrative structure of the Church." Fr. Renard suggests that the Church taxes not the Mass itself but its application for a particular intention: the Eucharist is celebrated first of all for the whole Church and for all the faithful *in indiviso;* the addition of a special intention provides the occasion for a tax. This tax is made by the ecclesiastical authority, which has among its chief concerns the support of the clergy; thus, strictly speaking, the priest receives the stipend not directly from the faithful but from the ecclesiastical authority. "He is an ecclesiastical functionary; he acts in the name of the Church, and hence he receives an ecclesiastical emolument, just as—*salva reverentia*—the employe at a post-office takes in the price of a book of stamps. . . . The layman and the priest are, in the eyes of the Church, just as the citizen, the civil servant and the minister in the eyes of the State."[5]

Fr. Renard is not trying to prove it is lawful for a priest to receive Mass stipends—that truth is supposed; his aim is to interpret this theological truth in a juridical way. "In applying the Mass for the intention of a particular person, the priest is disposing of a benefit which does not belong to him, and of which he is simply the administrator in virtue of the office which he holds in the Church; the priest says the Mass as the magistrate dispenses justice: by reason of a power attached to a function which itself makes for the general benefit and good order of the structure of the spiritual society."[6] Fr. Renard sums up his article as follows: "The following thesis may be maintained: the legal position of the priest 1. gives him freedom to apply the Mass for any intentions he pleases, 2. authorizes him to receive, on behalf of the Church and for the upkeep of the clergy, a tax fixed by the hierarchy by reason of the application of the Mass; 3. allows the priest to keep the tax which he has received on behalf of the Church on the grounds that it is meant as a contribution to his personal upkeep."

If anybody wants to maintain that theory of Mass stipends, he is at liberty to do so, but, hazarding a generalization, it would not appeal to nor is it held by the members of the Church in general (a good criterion for the discovery of truth), and it does

[5] *Op. cit.*, p. 224.
[6] *Ibid.*

not appeal to the present writer, because it seems to suppose that it was the law of the Church which instituted Mass stipends, whilst, historically speaking, there is no evidence of any such legislation. The earliest references so far discovered to manual Mass stipends are in the *Regula Chrodegangi*,[7] where the practice of receiving manual Mass stipends, whereby an individual priest was permitted to receive money by reason of the application of his Mass to the intentions of the donor or his loved ones, was presumed to be known in the eighth century. Church legislation did not institute the Mass itself, and there is no solid ground for the suggestion that legislation introduced the application of the Mass itself on a tax basis.

Moreover, the whole plan of shifting the question from the basis of a contract based on commutative justice to that of legislative appears to be only an ostrich-like attitude to an inconvenient fact. Legislation dispenses only legal justice, and this is not the same as commutative, since every violation of commutative justice intrinsically obliges the offender to restitution; a violation of legal justice does not so bind.[8] P. de la Taille adds that ecclesiastical authority cannot put the tax on the application of the Mass on the basis of commutative justice without making us commit simony.[9]

The whole difficulty about Mass stipends is that a contract binding in commutative justice is involved, and this contract holds only on the basis of a spiritual benefit to the giver of the stipend, and yet this contract does not involve a barter of the Mass for money.

It is of no avail to adopt the solution given by Scotus and declare that I give Father X a dollar as a present, because he made, or will make, me the present of the application of the Mass, since all ecclesiastical legislation and its interpretation affirm that

[7] P. L., LXXXIX, 1076.

[8] Some writers maintain that legislative justice can in certain circumstances *indirectly* imply commutative justice. This would occur if the legislative authority really has need of the taxes of its subjects; so that if one man evades the tax and others thereby have to pay higher taxes, the man is obliged to restore the money he omitted to pay. Cf.: G. de Schnepper, Ord.Min.Cap., *Oeconomia Socialis* (Rome, 1934); Lehmkuhl, *Theologia Moralis*, edit. 9, tom. 1, n. 981-985. It is clear that the commutative justice involved in Mass stipends is not derived from the legislative authority under such circumstances.

[9] *Esquisse*, p. 123.

there exists a contract binding in justice between Father X and me.[10]

There are some laymen who, as the writer has heard them say, affirm that when they give a priest a Mass stipend, they understand that they are paying him not for the Mass, but for the human energy and effort which the celebration of Mass involves. This theory is not new. Layman, the moralist and canon lawyer, considered that the Mass stipend represented the hire price of the priest's " Labor seu defatigatio corporis quae per se ac necessario coniuncta est cum sacro ministerio, puta celebratione missae." [11] The basic idea is that the priest renders a service which, although connected with the Mass, is not the Mass itself. But against this solution one can observe that Father X renders his service specifically by bringing about the consecration of bread and wine, and it seems hardly feasible to buy the priest's " labor, seu defatigatio corporis " without at the same time buying the Object which that labor must necessarily produce. Again, such a solution, although suggested by some of the faithful, would not meet with the general consensus of opinion throughout the Church, and it was, no doubt, in reply to this interpretation of Mass stipends that one of the letter writers to the *Catholic Herald* appositely remarked that, if the priest's labor is paid on the scale of five shillings a half-hour, nobody should talk of his receiving only a dustman's wages.[12]

The learned Cardinal Gasparri suggested a solution which serves as a working theory to many priests and layfolk. He observed that there is an innominate contract[13] between the priest and faithful, *do ut facias*—i. e., I give you a partial contribution to your upkeep provided you say and apply the Mass for my intentions. The basic idea here is that the money is necessary for the priest's upkeep, so much so that without it he could not ordi-

[10] Cf. J. C., can. 824 § 2.

[11] Quoted by P. de la Taille, *Esquisse*, p. 135.

[12] Lugo observes that, leaving aside for a moment the law of the Church, a priest could celebrate merely by consecrating bread and wine, an operation that could be accomplished in " uno temporis minuto ". This labor certainly does not deserve five shillings . . . .Thus by giving a higher rate the faithful must be presumed to be buying the spiritual fruit of that labor!

[13] An innominate contract is one which 1) does not come under the headings of contracts of sale, 2) does not imply equality of value between the stipend and the Mass, 3) binds the priest in commutative justice to apply the Mass. Cf. Keller, o. c. p. 26.

narily continue to buy the wherewithal for the sacrifice and could not therefore continue to say Mass. But what, asks P. de la Taille, if the priest has an abundance of means from other sources? It can be said in reply that such a priest is in exceptional circumstances, and that law envisages only ordinary circumstances; nevertheless, if we can find a theory which embraces *all* circumstances it will clearly be preferable. Furthermore, the appearance, at least, of simony does not appear to be excluded, if I by paying cash procure even indirectly but surely the fruit of the Mass.

Père de la Taille has been called a " master theologian," and it may well be due to his deep learning in theology that he was able to put forward not a new theory on Mass stipends, but one which certainly gives those stipends a more reverential setting, which is continuing to impress readers by the cogency of its arguments, both negative and positive, and which steers between the Scylla of simony and the Charybdis of a mere promise not binding in justice. Briefly, Père de la Taille distinguishes in the sacrifice of the Mass: 1. the Body and Blood of Christ: this belongs to the whole Church; 2. the words of consecration: these belong to the priest; 3. the species of bread and wine as determined by the words of consecration: these belong to the person who has provided them for the sacrifice. There is place in the sacrifice for this distinction, because the offering of the Mass has as its end to apply to us the saving effect of the sacrifice of Calvary,[14] and hence one can distinguish various participations of that offering. " The power to offer is His; but the act of offering is ours. He offers indeed, but through us only—i. e., through our agency, not by any formal presentation of His own. . . In the Upper Room He was alone—*torcular calcavi solus;* we must be redeemed before we join with Him in the act of His priesthood. But now we tread the winepress which He once trod. We are offering anew, under Him indeed and by His commission; but truly we are offering, and truly it is a fresh offering." [15]

Now we cannot emphasize factor number one, above, to the extent of completely disregarding the importance of the acci-

[14] Conc. Trid. Sess. 22, cap. 1.

[15] de la Taille in *Catholic Faith in the Holy Eucharist* (Cambridge Summer School lectures), p. 119.

dents of bread and wine, because, although the offering of the Mass is ours, Christ in the Mass is ours only as the end of transubstantiation; hence the importance of the particular bread and wine before Mass which will be changed substantially into the Body and Blood of our Redeemer at the Consecration. P. de la Taille interpreted the bread and wine as the stipend provided by the layman. This bread and wine are in the New Law what the sheep in sacrifice was under the Old. The faithful Jew under the Old Law used to bring his sheep to be sacrificed and ritually offered to God by the priest. After the priest had sacrificed the sheep by pouring its blood on the altar, he could by divine authority share what was left over for his personal nourishment. The sacrifice was ritually offered by the priest, but at the same time and in a true sense it was offered too by the man who had provided the material for the sacrifice. The man did not pay the priest for exercising his priestly office; he merely, by handing over the victim, gave a mandate to the priest to offer, and what was left over after the sacrifice was no longer his private property, because by divine law it was given to the priest.

All this translated into the New Testament means that if I give a priest a Mass stipend, I provide him with the bread and wine for the sacrifice, just as the Jew provided his sheep, and what remains after payment for the bread and wine is deducted goes to the priest's upkeep by the same right as under the Old Law. The priest on his part is bound by justice in the contract by the fact that he accepts the stipend and thereby holds it as a sacred deposit of which he is the minister.

Some writers are encouraged to throw up their pens in dismay at this theory, because no apodictic proof can be presented of the perfect parallel between the offering of sacrifice under the New Law and that of the Old,[16] but for most persons it is enough that the Old Testament was a foreshadowing of the New, and that what was noble in the Old Testament is not lessened in dignity in the New.

For some time the present writer was held up by a difficulty which seems so obvious that he felt sure that P. de la Taille had not overlooked it. The difficulty was this: in many churches the bread and wine are provided by a parish society. How then

[16] Cf. e. g. Dr. McDonnell in *Irish Ecclesiastical Record*, July 1939, p. 45, in art. "Mass Stipends and Simony".

can the giver of the stipend be said to provide the bread and wine? And who obtains the application of the Mass, if as P. de la Taille suggests, that application is accounted for by the very fact that the priest consecrates this bread and wine brought to the altar? The objection and answer are contained in an article by P. de la Taille in the *Nouvelle Revue Théologique*:[17] " If the priest does not buy bread and wine (with the stipend), but has this given to him by a society, nothing is changed. This bread and wine coming into his possession, without burdening him with any obligation as to the application of the Mass, are not *stipends*, nor elements of stipends, but a pure and simple liberality. They do not, therefore, interfere with the integrity of the special fruit which the worshipper secures for himself by the Mass contract. I can nourish, entertain, make a present to a priest without assuring myself of his sacrifice, and in consequence without diminishing the liberty he has to bestow it on other persons." What the writer understands from this reply is that if a society wants to present a sum of money to the priest to defray the expenses connected with the altar, and including even the cost of the bread and wine, the priest may accept the money to defray the general purposes of the society's wishes, although in practice he will not use it for purchasing the bread and wine of the sacrifice. Normally, at least, such " altar-societies " have as their goal the provision of expenses connected with the altar, but they are not formed exclusively to provide bread and wine for the Mass.

Dr. McDonnell[18] in his interesting article finds further fault with P. de la Taille's theory: " Does the theology of the Christian sacrifice require that anything be sacrificially handed over to God except the Body and Blood of Christ? No. Will it allow us to maintain that anything is sacrificed except the Divine Victim? No. The era of symbolical earthly sacrifices has passed. . . It is not the offering of the individual Christian that is received by God, but the Body of Christ, the gift of Christ and His Church. The bread and wine is merely the *materia ex qua* of our sacrifice. It ceases to exist as soon as the act of sacrifice takes place, whereas the sheep was the thing offered in Jewish

[17] Vol. LIV, p. 214 (1927). A translation of this art. is contained in *The Mystery of Faith and Human Reason*, etc., *supra cit.*

[18] *Loc. cit.*

sacrifice." Now it seems to the present writer that P. de la Taille would agree with that statement; he certainly never propounded the heresy that on our altars the Body and Blood of our Redeemer *plus* ordinary bread and wine are offered to God at the same time. But apparently Dr. McDonnell has emphasized the first of the three distinctive requirements made in the offering of the sacrifice to the exclusion of the significance of the bread and wine. The Eucharistic sacrifice in its passive aspect is exclusively the real Body and Blood of our Redeemer; but considered as an active offering on our part, the bread and wine are symbols through which the Body and Blood is placed in our hands. In other words, there is in the Eucharist a real sacrifice and a symbolic sacrifice. There is only one real sacrifice, but it is our sacrifice only indirectly—i. e., by the bread and wine which the priest as sacrificial minister changes into the bread of heaven and the chalice of salvation—

> Panem, vinum in salutis
> Consecramus hostiam.

When I give a priest the bread and wine for the Mass (the Mass stipend) I give him a symbol of food and drink, which when joined with his consecrating words signify and really effect not that the Body of Christ should come into being, but that His Body should be present on the altar *in ratione cibi* and His blood in *ratione potus*. The priest takes into his hands my bread and wine and gives them a new significance and a new reality.

Even now the significance of the bread and wine does not cease. It is due to the consecrated elements that the Body of Christ remains as the goal of transubstantiation.[10] Transubstantiation remains; and that cause remains only so long as the sign as a whole remains. Hence my bread and wine at least pave the way for the instrumental cause of the transubstantiation to act. It makes for no lessening of the value of the stipend, if the bread and wine are essentially changed for the better by the Mass: "There went up an insignificant human offering; there has come down a divine largesse."[20] It seems to the writer that to exclaim against P. de la Taille, "The oblation that presents to God

[19] Cf. de la Taille, *Mysterium Fidei*, p. 530; "Non solum effici in eucharistia sed et conservari per sacramentale signum significati veritatem."

[20] *Esquisse*, p. 9.

His Divine Son does not surely present Him also with a sum of money," [21] is merely to make a statement with which every Catholic theologian agrees, and which meant for a criticism of P. de la Taille's theory misses its mark.

P. de la Taille's theory of Mass stipends differs from that commonly held by moralists since the sixteenth century; it is not for that reason new. His whole theory of the Mass has "nothing which one could call a theological system, the creation of human ingenuity, a disastrous construction built on dogma like a scientific hypothesis on facts of the natural order. . . It offers only dogma, such as is taught by Scripture and Tradition, such as is defined by the Church in councils; but dogma methodically expounded . . . illustrated, deepened and digested." [22]

It is probable that moralists and theologians since the sixteenth century have had in mind the important fact that the Body of Christ is contained *vere, realiter et substantialiter* in the Holy Eucharist, that they lost sight of the significance of the bread and wine.

P. de la Taille's theory can safely be talked about and preached —at least it has the *imprimatur* of the Church; it brings reverence to the notion of Mass stipends; it shows clearly how the whole Church offers Mass by declaring that the deed of offering is accomplished by the priest, but the offering itself begins with the bread and wine, earthly and human things, placed on the altar by the faithful; and, whilst avoiding the criticisms levelled against other theories, it has not itself been proved inaccurate.

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[21] Dr. McDonnell, *l. c.*, p. 50.

[22] Fr. J. Hanssens, S.J., in *Gregorianum* (1923), p. 306.

THE ACT OF THE MYSTICAL BODY.

UNDER the above title Dr. Joseph Fenton contributed to THE ECCLESIASTICAL REVIEW of May 1939 a very interesting and important paper. Briefly reviewing certain modern writers on the Mystical Body, he more particularly mentions Fr. Mura. There are elements of mystical doctrine which escape these writers, and escape " even the magisterial classification of Fr. Mura ". "According to this brilliant theologian (Fr. Mura), the Mystical Body of Christ is something which can be understood in function of four real causes—material, formal, efficient and final. The material cause is definitely the principle, not of unity but of multiplicity. The material cause of the Mystical Body is the head and the members, those who go to make up the fulness of Christ. The other three causes are principles of unity, and the Mystical Body is one by reason of these. The formal cause is either exemplary or intrinsic. The Mystical Body is one by reason of exemplary causality because there is one and only one Model to which its members must be conformed. That ultimate exemplar is the Incarnate Word."

Over and above these four causes of unity there is another principle of unity which has been omitted. This principle is, according to Dr. Fenton, that " we are deputized and empowered in a special way to make the act and the proper operation of Christ our own ". This principle is Dr. Fenton's thesis and to its explanation and development his paper is devoted. For, " that which is the proper act of the Head is the proper act of the members who are conjoined with Him," since " the unity of the Mystical Body is essentially something dynamic ".

In this important and practical subject, principles of unity have far-reaching effects and consequences. Hence special care is directed to that treated by Dr. Fenton; and is directed for the further reason that his striking ability and patent honesty claim both praise and gratitude. As his treatment, however, is not without difficulties, to specify these difficulties should be helpful.

> O wad some power the giftie gie us
> To see oursels as others see us.

As preliminaries to his argument Dr. Fenton asserts: " If Adam had not sinned, the Second Person would not have

assumed a human nature". "From the very moment of His conception Christ had merited eternal salvation for us in every act He performed, and every hardship He endured. But in the merciful decrees of Divine Providence it had been established that all these other merits of Christ should be ordered to and have their effects from and through the Passion itself."

Though my personal conviction agrees with Dr. Fenton's first assertion, it may be well to remember that many theologians hold a different theory. These therefore, would find it difficult to accept any body of doctrine built exclusively upon it. As regards his second assertion, the first portion seems directly taken from St. Thomas (S. III, Q. 48, a. I); the latter part conveys what is usually considered as the more common teaching of the French theological school. In each case there are difficulties.

Intrinsically any act of Christ, being theandric was quasi-infinite in merit and so, super-abundantly sufficient to save the world. In a sense also, since a human nature was united to God, the Incarnation might be called the reconciliation of man with God. Yet, because the Father did not so will, none of these merited the salvation of the world. The Passion did not add anything intrinsic to Christ's acts, nor intrinsically did they have their effects from and through the Passion itself. Extrinsically or on the part of sinful man, there were certain obstacles which Christ's previous merits were not calculated to remove but which the Passion was eminently calculated to remove. Christ's previous acts externally prepared Him for the Passion, inasmuch as, according to a feasible opinion, they were intended by Divine Providence unto directly establishing His divinity and divine mission. In this sense they may be considered as preparatory or "ordered to the" Passion; but it is very difficult to understand how they "have their effects from and through the Passion itself".

Before proceeding to look more closely into Dr. Fenton's view, it will help to recall the *de fide* teachings: The Cross and Mass is each a true and proper sacrifice: in everything the Cross and Mass are one and the same sacrifice save in the manner of offering: the salvation of all men is due to Christ and His Cross. Thence an easy conclusion follows: Christ with His Cross is the essential cause of all human redemption and the salvation of each and every human being is the *effect* of this essential cause. In

his *Summa* (I, Q. 44, a. I and many other loci) St. Thomas defines " participation " as the effect of an *essential cause*. Therefore only by participation in Christ and in His Cross can any human person be saved. As participation is used in many senses, perhaps it may be well to make a special note of what seems to be its correct theological meaning. Obviously since, according to St. Thomas, the sacred Humanity, the instrument of the Second Person, " instrumentally operates in virtue of the Divinity," and " the Passion of Christ, though corporeal, shared yet a certain spiritual virtue from the divinity," whereby it " caused the remission of sins," it follows that participation in Christ and in His Passion saves us and makes us " partakers of the divine nature ".[1]

There is another point which requires emphasis. Christ the principal agent is a free cause; men who receive Christ's salutary effects are also free. The causal relation between Christ and men will always be such as befits and preserves the individual and mutual freedom of each and all. The freedom, therefore, of members of the Mystical Body is conserved both in their union and relations with one another and also in their unions and relations with Christ. The end and purpose of Christ's union and relations with men is to enable them in union with Him to produce and perfect in themselves, individually and collectively, supernatural and eternal life, unto the greater glory of God. As only life can produce life, it follows that Christ's action here is living, and produces a living effect which is supernaturally and vitally perfective. Thus Dr. Fenton considers that " the member of Christ is sacramentally a participant of the justice of Christ " and that " the members of the Church receive the benefits of the passion and death of Christ, not as separated individuals, but as persons dynamically joined and configured to Him in the sacrament of Baptism, the sacrament of faith." In these statements the words " sacramentally " and " dynamically " suggest Dr. Fenton's view, which may now be more explicitly treated.

It seems correct to say that Dr. Fenton bases his whole thesis on the doctrine of the sacramental character. " The heart of what is properly the doctrine of the Mystical Body in St.

[1] II Pet. I: 4. Vide S., III, Q. xlviii, art. 6, c; also Q. xlix, art. I, 3.

Thomas is contained in the question on the sacramental character." His argument is subtle but is not free from ambiguity. For example, he says: " The Church is the Mystical Body of Christ ". This is of course quite true. But the Church consists of a " soul " and " body ". It would not be correct to say that all who belong to the " soul " also belong to the " body " or vice versa. In this or in similar ambiguities seem to lie the difficulties and perhaps the weaknesses which enter his argument.

No doubt, according to St. Thomas, a sacramental character is a spiritual power or an " instrumental potency " which " enables man to enter into an activity of which Christ is the principal cause in His Passion ". " It is an abiding instrumental potency, and as a result the character does not fall under the natural designation of the second species (a permanent *virtus*) of quality, but is only reduced to it." Quite so; the permanent " virtus " or its active power, is from Christ; the permanent potency of uniting authoritatively in a special way with Christ's " virtus " or activity, is the sacramental character. The point is that merely in itself the sacramental character is not united to Christ's activity. A person with a sacramental character, though authoritatively deputed to divine worship, is yet a separate instrument of Christ, and not a conjoined instrument like Christ's own Human Nature. Such person, therefore, requires to be duly united with Christ's activity by sufficient intention and will as well as by certain other divinely appointed means, before the character operates with Christ's activity, making the person for the time being an efficient instrument of that activity. Clearly this union with Christ's activity continues no longer than this particular act. A priest's character is operative with Christ's activity only while the priest is consecrating or sacrificing, or giving some sacrament which requires the power of Holy Orders, but not at other times. This operation and union are not permanent but transitory. A sacramental character is in union with Christ's activity, therefore, either while a person is validly receiving or administering a sacrament, whichever the case may be.

When Dr. Fenton writes: " The enduring quality which constitutes us as members of the Church is the character of Baptism," difficulties at once arise. It can hardly be maintained that the character of Baptism constitutes us " as members of the

Church". Many who have no baptismal character, because they are in the state of grace belong to the soul of the Church and are therefore members of the Church. Many also who have a baptismal character do not belong to the "body" of the Church, such as, heretics, schismatics, vitandi excommunicati; if these are not in the state of grace, they are in no way members of the Church. Those in hell who, according to many theologians, still retain their baptismal characters, are not members of the Church.[2] Undoubtedly, Baptism and the Eucharist "in re" or "in voto" are necessary for salvation and for Church membership; but obviously this does not establish that the enduring quality which constitutes us as members of the Church is the character of Baptism. Though the character of Baptism is an essential element that one may belong to the "body" of the Church, it does not seem correct to state, as does Dr. Fenton, that "the man who has the baptismal character belongs to an organization which worships God as an instrument of Christ;" nor that, "the Thomistic teaching on the sacramental character affords us the basis for a properly dynamic concept of the Mystical Body". Dynamic is usually taken to mean "a moving force;" "active;" "energetic;" "relating to force". As already pointed out, in itself merely, a sacramental character is not a moving force; and although it contains a permanent deputation unto divine worship and a permanent instrumental potency unto Christ's activity, yet it is a separate instrument of that activity and as such requires to be duly related by intention, will, and other divinely appointed means to Christ's activity before it can act with Him. The Mystical Body as a body cannot secure this; it must ever be the personal and individual doing of the person who has the sacramental character. St. Thomas expressly states:[3] "Non autem efficitur homo *membrum Christi* nisi *per gratiam.*" "Virtus passionis Christi copulatur nobis *per fidem et sacramenta.*"[4] (Italics the writer's.)

Hence St. Thomas does not say that the baptismal character constitutes us members of Christ or members of the Church, or

[2] S. Thomas also says that the good angels belong to Christ's Mystical Body. S., III, Q. 3, a. 4.

[3] S., III, Q. 62, a. 1, & 6.

[4] Cp. S., III, Q. 6, a. 111, ad 3. "De plenitudine Christi omnes homines accipiunt secundum fidem quam habent in ipsum."

incorporates us in the activity of Christ's Passion. These he tells us are due to grace and faith. As supernatural faith is not first grace, such faith always presupposes grace. He also implies that faith is necessary for the valid reception of the sacraments; hence the words " per fidem et sacramenta ". A person with the use of reason cannot be validly baptized unless that person has sufficient faith. Persons perpetually devoid of the use of reason (lunatics from birth and always) and infants, by divine ordinance, are endowed with the faith of the Church unto and in the valid reception of baptism *in re*. Thus baptism is called " the sacrament of faith ". It is remarkable that St. Thomas does not mention " sacramental character " in his beautiful treatment of Christ's Mystical Body in *Summa* III, Q. 8, a. 3. It is therefore very difficult to see that Dr. Fenton's statements either are correct or correctly convey the teaching of St. Thomas.

From what has been said it will appear that, according to the Thomastic teaching, only the Sacred Humanity of Christ is His " conjoined " instrument. The Mystical Body is not a " conjoined " but a " separate " instrument of Christ. It is united to Him through the " conjoined instrument " by grace and faith, and by sacraments received *in voto* or *in re*. When members of the Mystical Body possess the baptismal character they are authoritatively deputed and enabled to avail of Christ's special activity in the other sacraments—a special activity of which they could not avail without a baptismal character. *Positis ponendis*, the baptismal character enables one to receive not only other sacraments which do not impress a character but those which do; those which do give a special consecration unto divine worship, and the character of priesthood enables the priest to make Christ and His sacrifice really and truly present on earth in the Holy Eucharist. Each character also carries with it a particular grace unto its proper use. Yet as divine worship is ever a " protestatio fidei; " and faith abides in the intellectual powers of the soul; so too does the sacramental character. This establishes the fundamental union of men with Christ through grace and faith; and the great importance of the sacramental character. The point of special interest is that, even without a sacramental character grace and faith can and do unite a man to Christ and to His sacrificial activity—even as that union may be enhanced

by a baptismal or further sacramental character. What has now been said should help the further examination of Dr. Fenton's paper.

Since the sacramental character is an instrumental potency, Dr. Fenton proceeds to argue: " The principal cause and the instrument have one act, and one effect. The act of the principal cause is the act of the instrument." Though there is a certain truth in this argument, there is also ambiguity. It has been much used, and at times much abused, by various writers, mystical and otherwise. The explanation of St. Thomas, found in numerous passages of his works, may be taken as both safe and correct. Take S. IV, Q. 97, a. 5, 3: "Instrumentum autem non solum agit in virtute propria et per modum proprium, sed etiam in virtute principalis agentis et secundum quod est regulatum ab eo." Here it is clear that an instrument has a " virtus propria ". Indeed in S. I, Q. 45, a. 5, he considers that, if an instrument had no act and nothing proper to itself, it were useless and foolish to use it. Only with and through this act or " something " peculiar to the instrument does the principal agent act. The instrument, says St. Thomas, " Non perficit instrumentalem actionem, nisi exercendo actionem propriam " (S. III, Q. 62, a.). Agent and instrument produce the one effect and both act in the activity of the agent. To say then that " the act of the principal cause is the act of the instrument " is true in one sense but not true in another. When a bishop confirms, the bishop, not Christ, pronounces the word; the bishop, not Christ, anoints with chrism. Hence it would hardly be correct to say that the bishop's proper act is Christ's proper act, although the act of Christ as principal agent is united with the bishop's acts and produces the supernatural and sacramental effects. Likewise, the Mystical Body has its own proper action which is not the personal action of Christ, and which only in a restricted sense can be designated the act of Christ, the Principal Agent.

Next comes what is perhaps the most interesting portion of Dr. Fenton's paper, that on the sacrifice of the Mass and on the Holy Eucharist. Here it may be premised that Christ entrusted the Mass to the Church, " Se ipsum ab Ecclesia per sacerdotes sub signis visibilibus immolandum." [5] Hence all are agreed that

[5] Trent, Sess. 22, c. 1.

no priest may lawfully say Mass—nor indeed anyone lawfully receive any sacrament—without due permission from the Church. Does Trent mean to convey more than this by the words " the sacrifice of Himself by the Church through priests "? It seems historically certain that " immolandum " signifies here " complete sacrifice " and not merely the element of sacrifice called " immolation ". Fr. de la Taille and some others do think that Trent does mean more; their interpretation of Trent seems influenced or dictated by their own personal view of the meaning of Sacrifice. Dr. Fenton somewhat suggests de la Taille's theory; so let the examination proceed.

" In the eucharistic sacrifice ", he writes, " the Mystical Body acts *as the instrument of the Passion of Christ,* and in this *sacrificial operation* it makes the Passion of Christ the *act of the Church.* The sacrifice of the Mass is, then, in a special and *metaphysical sense, the act of the Mystical Body,* the tremendous instrumental function in which the baptized person is empowered to participate." He then subjoins: " The Mystical Body of Christ is that organization which exists to offer the sacrifice of the Mass." (Italics mine.) Now according to Dr. Fenton all who have the baptismal character are members of that " organization " and all share in the act of offering, yet not all in the same way. For the Church is an " ordered hierarchical society; " and so also is the sacrificial act of the Church " an ordered hierarchical act."—Priests are agents and have an active function: others not priests, are recipients and have a passive function. Further, " Because this action is one in which the Church makes its own the very passion of the Redeemer, the priest who performs this act of sacrifice is said in all truth to assume the person of Christ Himself."

From these statements, it would seem that Dr. Fenton understands the words of Trent " se ipsum . . . immolandum " as the passion of Christ to be offered by the Church. The Mass, therefore, has two essential elements: the passion of Christ and the oblation of the same by the Church. If either be absent, there is no Mass. Hence he considers this Church-oblation " special and metaphysical " or pertaining to the essence, and its operation " sacrificial ". Now this Church-oblation, which must be found in every Mass, being the act of an " organization," is an act in which all members of the organization have an ordered

hierarchical share; for (some) members, besides having the character of baptism, may also have the character of the order of priesthood. Thus later Dr. Fenton speaks of the " people " communicating spiritually in Masses at which the priest alone communicates sacramentally. Finally, through this Church-offering the priest enters into Christ's offering, or the one offering of the Principal Priest, and so assumes " the person of Christ Himself ".

This is very like Fr. de la Taille's theory. " Non offert quisquam nisi ex parte Ecclesiae, nec quisquam consecrat valide, nisi vere offerens. Quod si sacerdos praecisus non possit ex parte Ecclesiae offerre, sequeretur eum nec valide posse consecrare." [6] By his sacerdotal character a priest is deputed as a legate of the Church and ever retains the character of legate; yet he discharges his office of legate only when his prevailing intention is that of acting for the Church. Hence when a heretic, schismatic, or *excommunicatus* celebrates Mass, not as a minister of the Church but absolutely and solely as an official of his sect, his Mass is no Mass, and is invalid. It is difficult to say if Dr. Fenton would agree that the priest's intention here would nullify the efficacy of his sacramental character, granted that such priest really wished to say Mass. Obviously Fr. de la Taille's theory lies at the root of his own solution in this matter, but it is not quite so obvious that Dr. Fenton personally holds that theory.

The present purpose is not minute criticism of that theory but rather to indicate the difficulties found in Dr. Fenton's view and incidentally what seems discrepant with St. Thomas.

Save in the manner of offering, the Cross and the Mass are one and the same sacrifice. The cross was offered for all men; so too is the Mass. Hence the words of the consecration of the chalice: " Qui pro vobis et pro multis effundetur." This means that all wayfarers may participate in Christ's Priesthood and sacrifice and partake of Christ's sacrificial activity. They do so by grace and faith. Thus persons without a baptismal character may validly baptize, administer (but not consecrate) Holy Communion; where their faith is sufficient they may validly receive baptism; and where their faith is living they receive *in voto* baptism and Holy Eucharist and are empowered to offer spiritual

[6] *M. F.*, Eluc. 33, c. 6.

sacrifices. St. Thomas writes: " The just laic is united to Christ in a spiritual union through faith and charity and *not through sacramental power;* therefore he has a spiritual priesthood unto offering spiritual sacrifices of which it is said in Psalm 50 "A sacrifice to God is an afflicted spirit," and in Rom. 12, " Present your bodies a living sacrifice; " hence also in I. Peter 2, he is called (*dicitur*): "A holy priesthood to offer up spiritual sacrifices." (Italics mine.)[7]

If the text and context of Holy Writ be consulted, it will, I think, be found that " spiritual priesthood " is attributed, not to a sacramental character, but to faith. St. Thomas includes infidels potentially in the Mystical Body[8] and therefore in Christ's priesthood and sacrifice. Thus the Cross and the Mass benefit all wayfarers and depute them to these sacred duties. The sacramental character does nothing more than to increase, uplift and indelibly seal this increased and uplifted " potency," so that the possessor may enter Christ's sacrificial activity and mystical life enhancedly, by means which previously were not possible, that is to say, by receiving or administering *in re* sacraments other than Baptism and by the sacramental sacrifice of the Holy Eucharist. A sacramental character is a potency. Of itself no potency to union produces union; nor of itself does any potency to act produce the act. Hence no potency, sacramental or otherwise, unites men to Christ,[9] to Christ's Mystical Body, to Christ's sacrificial activity, nor to Christ's Redemption. Union is effected by faith; and faith implies grace and a due exercise of free will in those who have the use of reason; while a vital union is effected by living faith. The Mystical Body, not having hypostatic union with Christ, is a separate not a " conjoined " instrument of Christ. It requires grace and faith for union and action with Christ. If the Mystical Body lost grace and faith, its union and activity with Christ would cease, and it would not then be the Mystical Body. Faith has not only an internal but also an external efficiency through divinely appointed means. This seems the teaching of St. Thomas. It has already been suf-

[7] S. III, Q. 82, a. 1, 2.

[8] S. III, Q. 8, a. 3, 1.

[9] Cf. S. III, Q. vi, a. 6, ad 1. " Unio nostra ad Deum est per operationem; in quantum scilicet eum cognoscimus et amamus; et ideo talis unio est per gratiam habitualem, in quantum operatio perfecta procedit ab habitu."

ficiently indicated, without giving here further and prolix quotation. This is the teaching of Trent, which calls faith the 'fundamentum et radix omnis justificationis; sine qua impossible est placere Deo. (Heb. 11: 8)." [10] St. Paul writes to the Ephesians (3: 17): "That Christ may dwell *by faith* in your hearts: that being rooted and founded in charity. . . " It is very difficult to see, therefore, that Dr. Fenton's statements fundamentally represent the teaching of St. Thomas or even the fundamental teaching of Trent.

Incidentally, he does not seem correctly to use the words of the Council in the following passage: "Even those Masses in which the priest alone communicates sacramentally must be considered common to the Church as a whole, 'partly because the people communicate spiritually in them, and partly because they are celebrated by a public minister of the Church, not for himself alone but for all the faithful who belong to the Body of Christ.' " [11] The text and context show that Trent desires that all who attend Mass should go to Holy Communion: that it approves and does not condemn as illicit Masses in which the priest alone communicates: yea more, it strongly commends that in such Masses, if they are to be considered truly common, on the one hand (*partim*) the "people should make a spiritual communion and on the other (*partim*) that they be celebrated by a public minister of the Church, not for himself alone, but for all the faithful who pertain to the Body of Christ—Atque adeo commendat, si quidem illae quoque Missae vere communes censeri debent, partim quod in eis populus spiritualiter communicet, partim vero, quod a publico Ecclesiae ministro non pro se tantum, sed pro omnibus fidelibus, qui ad Corpus Christi pertinent, celebrentur."

This recommendation seems implicity to acknowledge licit and true, Masses in which neither the people communicate spiritually nor the priest celebrates for all the faithful of the Mystical Body. It is hard therefore to see that Dr. Fenton gives the correct meaning of this quotation. Trent also seems to contradict Dr. Fenton's view. For, if the Sacrifice of the Mass is the act of the Mystical Body "in a special and metaphysical

[10] Sess. XIX, c. 8.
[11] Tr., Sess. 22, c. 6.

sense," it seems impossible that a priest could celebrate Mass without offering it for all the faithful of the Mystical Body. Why then this exhortation of Trent?

Since the priest represents Christ and Christ died for all men, it follows that in this representation the priest offers Mass in a sense for all men and that all wayfarers are benefited by every Mass. Why restrict the offering to the limits of the Mystical Body and make the priest assume the person of Christ only through the intermediary of the Mystical Body or of an organization which exists to offer the sacrifice of the Mass? This view seems replete with insuperable difficulties.

Without being able to see that he is correct, one is yet grateful to Dr. Fenton for the logical and earnest manner in which he develops his principles and thesis and for calling special attention to the sacramental character. His paper supplies much matter for deep and profitable thought.

St. John of the Cross seems to me the best exponent of St. Thomas on the Mystical Body. His way is the " dark way of faith " and has been approved by the Church, for it is the way laid down by St. Thomas and by the Council of Trent. His theology and metaphysics are solidly scholastic and avoid the pitfalls met with in many modern writers. On earth the Mystical Body is constituted by grace and faith, and acts by grace and faith. If developments of mystical teaching were more lucidly worked out on these principles, both the sacramental character and the " Mystery of Faith " would receive a truer and better explanation. The superstructure would still present difficulties; yet one would have less misgivings, since it would then be seen to rest firmly on " the foundation and root of all justification ".

JOSEPH BRODIE BROSNAN.

Bolton, England.

Reply by Dr. Fenton.

Both the thesis called into question by Father Brosnan and the difficulties he alleges are of sufficient importance to demand an exact consideration. To this end I shall cite four salient objections of the eminent English theologian and then append to each its proper resolution.

1. Father Brosnan's objection. " His argument is subtle but is not free from ambiguity. For example, he says: ' The Church is the Mystical Body of Christ.' This is of course quite true. But the Church consists of a ' soul ' and ' body '. It would not be correct to say that all who belong to the ' soul ' also belong to the ' body ' or vice versa. In this or in similar ambiguities seem to lie the difficulties and the weaknesses which enter his argument."

The resolution. The statement to which Father Brosnan refers could seem ambiguous only to one who considered the " soul " and the " body " as two distinct churches or groups, to either one of which the appellation " Mystical Body of Christ " could be applied. Felder thus states the truth which clears up the foundation of this difficulty. "Anima et corpus ecclesiae non sunt duae ecclesiae, altera invisibilis, altera visibilis, sed constituunt unam ecclesiam visibilem simul et vivam." [1] This one Church can be designated as the Mystical Body of Christ without ambiguity or equivocation.

2. Father Brosnan's difficulty. " When Dr. Fenton writes: ' The enduring quality which constitutes us as members of the Church is the character of Baptism, difficulties at once arise. It can hardly be maintained that the character of Baptism constitutes us as members of the Church '. Many who have no baptismal character, because they are in the state of grace belong to the soul of the Church and are therefore members of the Church. Many also who have a baptismal character do not belong to the ' body ' of the Church, such as, heretics, schismatics, vitandi excommunicati; if these are not in the state of grace, they are in no way members of the Church."

The resolution. This is the tenth thesis in Billot's *De Ecclesia.* " Id quod primo et principaliter requiritur ut quis sit Ecclesiae membrum, est character baptismalis, isque non putative tantum, sed in rei veritate susceptus. Porro tanta est vis huius characteris, ut nisi aliquo ipsius baptizati actu haec eius efficacia impediatur, semper aggreget hominem unitati corporis Ecclesiae Catholicae. Ideo illi omnes qui usum rationis nondum adepti,

[1] Felder, Hilarinus: *Apologetica sive Theologia Fundamentalis*, Paderborn 1923, Vol. II, p. 40.

quocumque tandem modo et a quibuscumque sacramentum baptismatis vere acceperunt, ipso facto inter vera corporis membra numerantur ".[2] The traditional theologians reserve the designation " member of the Church " for those who possess the character of Baptism, excluding even the catechumens. Thus Herrmann writes: " Catechumeni, etiamsi corde credant et fidem exterius profiteantur, atque legitimis pastoribus subjicantur, inter Ecclesiae membra non sunt computandi." [3]

3. Father Brosnan's objection. "It does not seem correct to state, as does Dr. Fenton, that the man who has the baptismal character belongs to an organization which worships God as an instrument of Christ, nor that, ' the Thomistic teaching on the sacramental character affords us the basis for a properly dynamic concept of the Mystical Body."—" It is remarkable that St. Thomas does not mention ' sacramental character ' in his beautiful treatment of Christ's Mystical Body in the *Summa Theologica,* in the third part, the eighth question, the third article. It is therefore very difficult to see that Dr. Fenton's statements either are correct or correctly convey the teaching of St. Thomas."

The resolution. To deny that the living and visible Church, the organization of which only those who possess the baptismal character are members, is an organization which worships God as an instrument of Christ is certainly to express an ecclesiology inconsistent with that of the article in question. Father Brosnan's anxiety to stress the distinction and even the separation of the " body " and the " soul " of the Church seems to have obscured in this instance his appreciation of the Church as a visible organization, attaining a definite end through a very definite procedure. Incidentally, St. Thomas's treatment of the Mystical Body is by no means limited to the article tc which Father Brosnan refers.

4. Father Brosnan's difficulty. " It is very dfficult to see, therefore, that Dr. Fenton's statements fundamentally represent the teaching of St. Thomas or even the fundamental teaching

[2] Billot, Ludovicus, S.I.: *Tractatus de Ecclesia Christi,* 5th edition, Rome, 1927, Vol. I, p. 288.

[3] Herrmann: *Institutiones Theologiae Dogmaticae,* 7th edition, Paris, 1937, Vol. I, p. 345.

of Trent. Incidentally, he does not seem correctly to use the words of the Council in the following passage.—It is hard therefore, to see that Dr. Fenton gives the correct meaning of this quotation. Trent also seems to contradict Dr. Fenton's view."

The resolution. The passage at issue is that in which the words of the Council of Trent (Session 22, Chapter 6) were used in the article. Father Brosnan's difficulty is merely his faulty translation of the words of the Council. He reads the text in such a way as to suppose that the Fathers urge the people to communicate spiritually at Mass, and the priest to celebrate as a public minister, not for himself alone, but for all the faithful who pertain to the Body of Christ. Actually the Council approves and commends Masses at which the priest alone communicates sacramentally, since they are to be considered as common, " partly *because* the people spiritually communicate in them, and partly *because* they are celebrated by a public minister of the Church, not for himself alone, but for all the faithful who belong to the Body of Christ." A glance at the text of the canon gives sufficient evidence that every Mass is, as a matter of fact, offered for all the members of that Church, the proper and perfective act of which is this same Eucharistic sacrifice.[4] We can cheerfully admit that Father Brosnan's translation of Trent seems to contradict the doctrine put forward in " The Act of the Mystical Body."

JOSEPH C. FENTON.

The Catholic University of America.

[4] As an indication of the true translation, cf. *Dictionnaire de Théologie Catholique*, Vol. X, part 1, col. 1138.

TOWARD MORE FRUITFUL PREACHING

In behalf of both Pew and Pulpit.

THERE SEEMS to be no limit to which men will go in the use of means to gain an end. It was not surprising that atheistic enthusiasts for state absolutism should not scruple to try to gain American favor by their vaunted devotion to democracy. The tremendous advantage of such action during the recent war in Spain justified in their mind the means to the end. But it is surprising and we are rightly shocked when a " preacher " for the pay of a paltry publicity declaims in favor of a moratorium on preaching. If there is humor in it, it is grim, indeed. As well might an attorney advocate the outlawing of all litigation or a bootblack mount his polishing-block and rant against the wearing of polished shoes. These would not thereby betray a sacred trust.

Not so long ago a veritable barrage of Catholic editorial reaction followed hard upon the statement of the New York minister who lightly proposed a moratorium on preaching during the sultry Sundays of summer. With but a single exception, as far as I know, that reaction was " vox et praeterea nihil ". And the exception came not from those professedly interested in the preaching of the Gospel, but from a few zealous members of the laity who seized upon the incident as an occasion to call attention to the fact that there was not only not a surplus of preaching and that there was not merely an insufficiency of it, but that in many instances there was no preaching at all. Parishes were found where the warm weather excused from the Sunday sermon from May till October, and where announcements concerning church and school activities crowded the sermon off the Sunday schedule, not only in summer but throughout the whole year.

The movement, or Crusade, as it has come to be known, thus inaugurated was not a case of the " pew " dictating to the " pulpit," a thing quite distasteful to a Catholic layman's sense of hierarchical values and smacking of the dictatorship of the proletariat. That the crusaders realized all this is evidenced from the title they chose for their movement, " The Crusade for a More Fruitful Preaching and Hearing of the Word of God." Instead of being antagonistic and destructively critical, the

crusaders sought to awaken interest in the apostolate of the spoken word by a crusade of prayer, a means which certainly by its very nature would tend to stimulate interest in the Word of God first among those who did the praying—the laity. No one earnestly prays for something in which he is not interested. I have a notion, too, that the crusaders realized that in this matter, as elsewhere, the law of supply and demand must operate. For if the " pew " is interested in the Gospel it will not begrudge ten minutes for a brief sermon on a summer Sunday morning, nor will it of set purpose attend a certain Holy Mass at which no sermon at all or only a very short one is preached. The results of the movement thus far have been very gratifying, and, among other lessons, they have taught us that, where the people show interest in hearing the Word of God, priests have not been slow to supply the demand.

Since the present Holy Father calls the Church the " faithful depository of the teaching of Divine Wisdom " and writes in his letter to the Bishops of the United States that " there is no remedy more certain and more sure than Catholic teaching," the Crusaders feel that their movement is a great need of our times. They have recently addressed a letter to His Holiness petitioning him to bless their efforts (1) to promote increased preaching and hearing of the Word of God, especially at Sunday morning Masses; (2) to awaken love and devotion to Christ, the Divine Teacher.

I.

It was back in October 1936 that the eminent clergyman recommended the moratorium on preaching. Three months later a few Catholic laymen and laywomen met and pooled their ideas under the direction of the Very Rev. Michael Heinlein, O.S.B. In September 1937 they began holding their meetings at Saint Cecelia's Mission, 223 East 105th Street, New York, where the late Father Paul Francis of Graymoor was elected spiritual director and gave the " bird a nest ". The Rev. James M. Gillis, C.S.P., proved an inspiring friend from the beginning. Father Adrian Lynch, C.P., suggested the importance of prayer as an effective instrument for the furtherance of the movement. The results of subsequent efforts in this regard vindicated the wisdom of the suggestion, as will be seen later.

An integral part of the Crusade's program of prayer is the Holy Hour conducted on the second Friday of every month at eight P. M. in the Paulist Fathers' Church at 59th Street and Columbus Avenue, New York, and in other churches in the country. The Paulist Press has published a pamphlet containing a collection of prayers, including an original "Litany of Jesus Christ, Divine Preacher and Teacher of Nations". The pamphlet and prayers have the necessary Imprimatur and are used during the Holy Hour devotions. The purpose of these hours of devotion is to make atonement for the insults committed by godless teachers and to adore and thank Him of whom a heavenly voice said, "This is my beloved Son, in whom I am well pleased. Hear ye Him." The Crusaders have recently phrased what might be called a "War Prayer" in which the Divine Teacher is implored for a victory of the Divine Word in lines that are as inspirational as they are aspirational:

> O Jesus, that all these terrible sufferings may not be wasted, unite them to Thy Holy Wounds and Thy Holy Words. Through the intercession of Mary Immaculate and all the Saints, give us all the grace to recognize clearly that our only salvation lies in a complete and radical return to Thy teachings of truth. Through the help of the Holy Ghost, be reborn again to a hopeless world as the Divine Teacher of Nations, who will teach governments a constructive new Christian order. Strengthen Christians in their fight against the powers of darkness; sharpen the Sword of the Spirit which is the Word of God, so that Thou, O Incarnate Word, will reign in the midst of Thy enemies.

Such a prayer is an apt illustration of the universal practicability of a greater consciousness of Christ as the Divine Preacher and Teacher. But the Crusaders carried their program of prayer even farther by having pledges printed for members to sign while promising to pray for the cause and to try to gain more Crusaders among priests, seminarians, sisters and layfolk. As one might readily surmise, there has been a considerable financial burden connected with the movement; but in spite of this no dues are asked of the members; the Crusaders depend entirely upon the promise of the Divine Preacher: "Seek ye first the Kingdom of God. . . ."

An imposing list of some one hundred and twenty priests comprise the Advisory Board of the Crusade. These and the

other officers have been guided by an Executive Committee consisting of about twenty-five clerical members.

It would be impossible to record here the many favorable reactions to the Crusade from the hierarchy of the country. In November 1937 Cardinal Hayes permitted the Crusaders to organize in his archdiocese; and in a very recent interview with Archbishop Spellman, he gladly pronounced the movement " Very good " and gave it his whole-hearted approval. This formal approval came exactly three years after the first seed had been planted. Splendid encouragement has literally poured in from bishops and archbishops. Without mentioning names, here are some of their words gleaned from the mimeographed sheets sent out from the Crusade Headquarters. " Your program is an excellent one," writes one; " supremely important for our time," says another, still others call it " a very good cause; " " I shall look forward with pleasure to backing up the movement; " " I want you to know that I am heartily in favor of the idea; " " hopeful for the success of your campaign; " " undoubtedly the movement is very commendable and should find a welcome echo in many quarters from the hierarchy, the clergy and the laity; " " a challenge to both the Preaching Church and the Hearing Church," etc., etc. The bishops commended above all the sending of the child prayer leaflets to the schools of their dioceses.

Thus under the patronage of the Little Flower and the spiritual directorship of the late Father Paul Francis, S.A., the Crusade has grown. Seeds of the movement have been planted in Spain and France, in Switzerland, Germany, England, Italy, Canada, Asia, South America and Africa.

II.

The second objective of the Crusade has been " to awaken love and devotion to Christ as the Divine Teacher ". The original cumbersome title of " Christ the Divine Preacher and Teacher of Nations " has been simplified to the shorter and equally comprehensive title of " Christ the Divine Teacher ", for preaching is but a form of teaching and the need of the hour is the spreading of Divine Truth in other ways as well as by preaching.

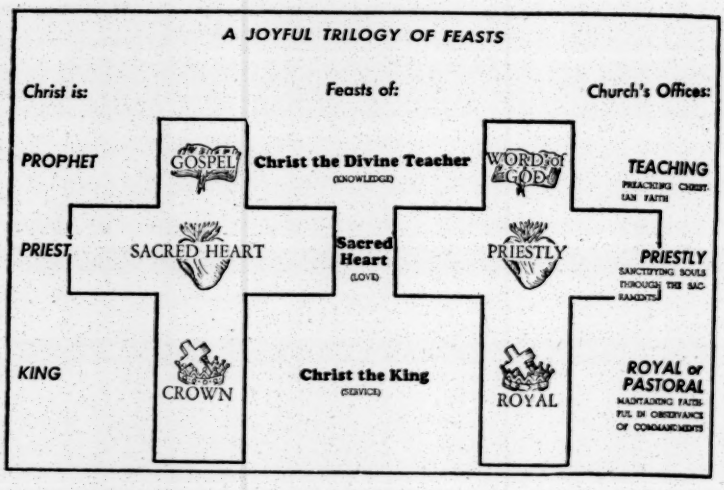
Efforts to this end have largely shaped themselves toward the institution of a feast of Christ the Divine Teacher. It is hard

to estimate the tremendous influence of a feast dedicated to Christ the Divine Teacher; and it is equally difficult to overestimate the importance of fundamental Christian teaching in an age when the process of education has become so comprehensive (and perhaps complicated) that children learn so much that matters so little. Nor can we imagine that people conscious of what Christ taught would be unaware of the manner in which He taught it; and thus they would realize the importance of preaching. And when priests and people have realized this, the "weakest link" in Catholic practice—the Sunday sermon—shall have been reenforced.

Devotion to the Divine Word in such a feast would not only recall the character of the *Ecclesia Docens* but also that of the *Ecclesia Discens*, for which the Crusaders have found a model in the Blessed Virgin Mary, the perfect type of the Church Hearing, according to the words of Scripture: "Mary kept these words pondering them in her heart." The Crusaders attribute the success of their youth campaign to the "Mother of the Word," for in a vigorous campaign of prayer the Catholic Youth of America implores the Divine Child Teaching in the Temple to overcome all godless teachers and help our own preachers and teachers. At this writing more than 61,000 pledges have been signed by children and young people, promising to pray for the glorious feast of "Christ the Divine Teacher of Nations". These pledges will be sent to the Holy Father as evidence of the loyalty of our Catholic youth to the only Teacher of Truth and to His Vicar on earth. Thus are verified again the words: "Out of the mouths of infants and sucklings Thou hast perfected praise."

"Omne trinum perfectum," every three is perfect. In the feasts dedicated to our Lord there would seem to be lacking a feast that would constitute a perfect trilogy of praise to Christ as Prophet, Priest, and King. We have yet no feast commemorating the prophetic office of Christ that might correspond to the feasts of His Priesthood (in the feast of the Sacred Heart) and that of His Kingship (on the last Sunday in October).

Such a trilogy of feasts might be expressed in the diagram on the next page:



If Catholic Action is to be more than a mere slogan, it must be the outward expression of an inward urge. The Apostle who best exemplifies Catholic Action, both in his Catholicity and in his activity, confessed that his zeal was but the manifestation of his interior love for his Master: " Caritas Christi urget nos." But the flame of love needs fuel, and in the human constitution it is the head that fuels the heart. Catholic Action thus becomes the practical application of one of the first lessons of the catechism: God made us to know Him, to love Him and to serve Him. And if the amount of our service is measured by the fervor of our love, so love itself is contingent upon the extent of our knowledge. The saintly Pope Pius X was grieved that " Christ is loved so little beacuse He is known so little."

Various ways are employed to spread the knowledge of God. Stressing the importance of the Catholic school is alweays seasonal. We are witnessing a healthy revival of catechetical endeavor. The apostolate of the printed word receives an annual impetus during Catholic Press Month in February. Perhaps the next generation will designate our time as the era of study clubs. But after all is said and done, there is no method of spreading divine truth more potent than the Sunday sermon. Comparatively few Catholics are members of the Confraternity of Christian doctrine, in spite of the Church's legislation in this matter; relatively few Catholics belong to study clubs; subscribers to

Catholic magazines are statistically shocking; but Catholics do go to Church on Sunday. Hence we can think of no more effective means of reaching the vast majority of the faithful than by the Sunday sermon. Furthermore, we can think of no better way of focussing attention upon the Divine Word than through the promulgation of a feast in honor of Christ the Divine Teacher of Nations.

The Crusaders whose work we have here outlined remember Pope Pius XI's definition of Catholic Action, and they are willing to share the task of spreading the " word of God " whenever opportunity offers. They who spend themselves in this Crusade for a More Fruitful Preaching and Hearing of the Word of God are doing what is in accordance with canon 682 of the Code of Canon Law and the decrees of the Third Plenary Council of Baltimore.

We live in an age of the " spoken word." The word has, above all other means, the greatest power for good or evil. The Crusaders, urged by the charity of Christ, and remembering the words of Saint John, " Et Deus erat Verbum," have developed a love for the " Word " not unlike the devotion of Saint Francis to the Lady Poverty. They have made this line their daily aspiration: *" May the Word, our God, be ever the God of our words "*. Frightened by the " voice of destruction " so strong in the world today, they have dedicated themselves to the "voice of salvation," praying and working so that the devilish words, which are filling the world like a flood of sin, will be overcome and put to shame by the voice of Him who said: " Heaven and earth shall pass away, but my words shall not pass away."

FR. URBAN ADELMAN, O.F.M.Cap.

Capuchin College, Washington, D. C.

[Further information may be obtained by writing to: The Crusaders, 223 East 105th St., New York City.]

Analecta

SACRA CONGREGATIO RITUUM.

CHICAGIEN. seu LAUDEN.

CANONIZATIONIS B. FRANCISCAE XAVERIAE CABRINI VIRG., FUNDATRICIS INSTITUTI MISSIONARIARUM A S. CORDE IESU.

SUPER DUBIO:

An signanda sit Commissio Reassumptionis Causae in casu et ad effectum de quo agitur.

"Gaudium, quo repleti fuimus, dum in Urbe solemnia Beatificationis praeclarae mulieris Franciscae Xaveriae Cabrini, Virginis, Fundatricis Missionariarum a S. Corde Iesu, celebravimus, ingeminatur et adhuc augetur. Tanta enim erga Beatam fervet devotio tantaque fiducia in eius patrocinio, ut Deus omnipotens, eadem Beata intercedente, alia iam patraverit, ut fertur, miracula". Quibus verbis Emus ac Rmus Cardinalis Georgius Mundelein, Archiepiscopus Chicagiae, ubi Beata supremum diem obiit, Postulatorias Litteras, pro Causae resumptione, exorditur. Et revera novorum miraculorum rumor, a Deo patratorum post eiusdem Beatificationem, quae die 13 Novembris mensis elapsi anni celebrata est, late vulgatur. Quare Rmus P. Augustinus a Virgine ex Ordine Ss. Trinitatis Red. Capt., Postulator huius Causae legitime constitutus, Ssmum D. N. Pium Papam XII, ut

Canonizationis Causa resumeretur, adprecatus est. In Ordinariis itaque Sacrorum Rituum Congregationis comitiis die 20 Iunii habitis, Emus ac Rmus D. Cardinalis Alexander Verde, Causae Ponens seu Relator, dubium proposuit: *An signanda sit Commissio reassumptionis Causae Canonizationis praefatae Beatae in casu et ad effectum de quo agitur.* Emi ac Rmi PP. Cardinales, attentis Postulatoriis Litteris Emorum ac Rmorum Cardinalium Mundelein, Archiepiscopi Chicagien., Fumasoni Biondi, S. C. de Propaganda Fide Praefecti, Tedeschini, Ssmi D. N. Datarii, et Marmaggi, S. C. Concilii Praefecti, nec non Episcopi Lauden, in cuius Dioecesi Beata vitae lumen aspexit, Superiorissae Generalis eiusque "Consilii generalitii" Missionariarum a S. Corde Iesu, audito quoque R. P. D. Salvatore Natucci, Fidei Promotore Generali, rescribendum censuere: *Affirmative,* seu *Signandam esse Commissionem Reassumptionis Causae, si Ssmo placuerit.*

Facta autem Ssmo D. N. hodierna die a subscripto Cardinali Praefecto relatione, Sanctitas Sua, rescriptum eiusdem Sacrae Congregationis ratum habens, propria manu Commissionem Reassumptionis Causae Beatae Franciscae Xaveriae Cabrini, Virginis, signare dignata est.

Datum Romae, die 21 Iunii a. D. 1939.

C. Card. Salotti, *Praefectus.*

L. * S.

A. Carinci, *Secretarius.*

DIARIUM CURIAE ROMANAE.

Recent Pontifical Appointments

Domestic Prelates of His Holiness:

14 November, 1939: Monsignor Lionel Roy, of the Diocese of Rimouski, Canada.

1 December, 1939: Monsignor Joseph Cassidy, of the Diocese of Galway, Ireland.

22 December, 1939: Monsignors P. A. Borel, A. B. Colliard, and George Mollo, of the Diocese of Lafayette; Monsignor Gerald Joseph Culleton, of the Diocese of Monterey-Fresno; Monsignor Joseph Clement Willging, of the Diocese of Helena.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MISSION INTENTION FOR APRIL 1940.

"For Works of Charity in Mission Lands".

Before considering specifically the intention recommended to the prayers of the faithful during the month of April, let us recall the words which St. Paul addressed to the Corinthians on the subject of charity. In the first of his notable epistles the Apostle of the Gentiles stated, "If I should have all faith, so that I could remove mountains, and have not charity I am nothing". Thus he stresses the supernatural virtue of charity as the indispensable fuel to keep alive the fire of faith. Appreciating this fact, it is not difficult to understand the desire of Holy Mother the Church for the prayers of her children in behalf of "works of charity in mission lands".

Where to-day do we find the most striking examples of that charity which marked the Christians of apostolic times? A recent *Fides* release furnishes the answer. "Nowhere in the world," it states, "is the glorious tradition of Christian charity better sustained than in the mission field. To the priest and sister toiling for Christ in foreign lands even natural antipathies of race and color are as good as non-existent. Their own kith and kin could hardly be dearer to them than are their adopted people. Young and old, rich and poor, but particularly the unfortunate, are all children of God."

The Unknown Quantity.

There is no intention of minimizing the great and monumental works of charity being performed to-day by noble Christians in every city and hamlet of the world. Here in our own United States charity is known and practised by devoted priests, brothers and sisters, laymen and women who are following faithfully in the footsteps of Him who was love itself.

However, unless one has actually visited the real mission areas in foreign lands, he can form no concept of its need and scope there.

First of all, we must remember that to the mind of the average pagan, charity is an unknown virtue. Besides, there is little in the teachings of Buddhism, Hinduism, Shintoism, Mohammedanism, or the various cults of Africa or Oceania which takes cognizance of love for the downtrodden, the unfortunate, the sick, the helpless. Stark, ever-present poverty leaves small room for interest in the needs of one's less fortunate brethren. Is it strange that Christianity, and particularly Catholicism, offers such a revolutionary doctrine and such assured hope that the charity, inspired by Christ Himself, will be made equal in its expression to the love we have for ourselves. "Thou shalt love thy neighbor as thyself."

Concrete Examples.

To-day, then, it remains for the quiet-spoken nun, the zealous priest to revivify that love of the Master in mission lands. Through the narrow and twisted streets of the Orient, across the sun-baked plains of Africa, along the dusty roads of India, down the jungle tracks of Oceania they travel in season and out of season. And for what purpose? To find those sheep, millions in number, who are outside Christ's fold. No soul is too depraved to feel the gentle hand of a missionary lifting him to the heights of Christian virtue through the ministrations of charity. No unwanted infant is too feeble or helpless to awaken the charity of the twentieth-century apostle who, when physical care proves inadequate, opens the gateway to eternity by the saving waters of Baptism. Should these little ones, beloved by the Saviour, attain man's estate, they are guided along every step of their way by the care of the missionary. Housed, fed and educated, they are trained to take their places as respected members of society.

The care of children is but one of the many phases of Christian charity which is exemplified in the missions. How about interest in the aged, the infirm, the insane, the lepers? Bishop Auneau of Shire, Africa, in writing of this latter apostolate, has given utterance to a description which bears repetition at this point. "Jesus, on this earth, loved and helped the lepers," stated His Excellency, "and He has chosen a certain class of men and

women upon whom to bestow the inheritance of His own love and devotedness. It is that which quickens the hearts of His priests and of His consecrated virgins. I have seen them lovingly bending over these bodies, tortured and disfigured by leprosy; attending to these horrible wounds with such loving and gentle care as can be inspired and sustained only by the love of a mother or by the love of God." Is not this another concrete example of the works of charity in mission lands?

An All-Embracing Task.

"Charity never falleth away," says St. Paul, and thus we find that its application becomes an all-embracing task for those who are the followers of the apostles. When the crisis in the Far East first assumed alarming proportions the charity of the Catholic missionary was found to be a reality which did not fade in the face of distress and disaster. Fearless of shell-fire, indifferent to caution, it was the upright figure of Father Jacquinot, soliciting the sympathetic interest of other Christian gentlemen, who created the famous Safety Zone in Shanghai where 250,000 refugees were housed and fed. Is his action unique? Ask that question of any Chinese to-day, or of any Japanese who has been in China, and you will learn that his deeds have been reënacted by the Catholic missionaries, other Jacquinots, throughout the length and breadth of the Orient.

Charity is the spark which fires the heart of every man and woman who volunteers for the mission apostolate; charity becomes the constant companion of everyone who labors in the missions; charity must develop as the helping hand which sustains the work and the workmen in spreading the Kingdom of Christ. For these reasons we understand the desire of the Holy See for the prayers of the faithful in behalf of the works of charity in the missions, a few of which are presented by The Society for the Propagation of the Faith in this article. Remember, "Charity is patient, is kind, is not ambitious; beareth all things, endureth all things," but the works of charity need the prayerful intercession and practical interest of the faithful if they are to continue and increase.

Right Rev. Msgr. Thomas J. McDonnell,
National Director,
The Society for the Propagation of the Faith.

A SIGN OF THE CROSS DISCOVERED AT HERCULANEUM?

Last June the *Giornale d'Italia* carried the announcement a true Christian cross had been found in the ruins of Herculaneum. That city like Pompeii had been buried by an eruption of Vesuvius in 79 A. D. The report attracted attention because, if verified, this would be the earliest indication of the cult of the cross and an indisputable proof of the presence of Christians in the city before the catastrophe. The news story bore the earmarks of a leak since strict secrecy had shrouded the nearly two years excavations conducted by the Italian Government in the buried city. Experts on archeological matters reserved judgment awaiting further details. No official pronouncement came until the director of the excavations, Signor Maiuri, addressed a session of the Pontifical Academy of Archeology, 30 November last. An article in the *Civiltà Cattolica* gives an account of that meeting.[1]

I will first present the substance of the excavator's report, then his conclusions, finally the dissenting views with the answers made to them by the *Civiltà* writer who supports Signor Maiuri. Besides supplementary information inserted at various points throughout this study, I have added at the end, almost as an appendix, a brief notice of various archeological discoveries important for dogma.

A MOULD OF A " CROSS " WITHIN A " FRAME ".

No cross was found, but the excavators discovered the imprint left by a cross which was sunk into the wall. The house where the find was made originally was a wealthy dwelling, but in later times part of it was turned into small rooms which were rented out to persons of modest means. One of these small rooms on the second floor contained the sign of the cross. The wall facing the door is roughly finished except for a square of fine plaster within which is the impress of a Latin cross almost filling the entire space. The vertical part of the cross measured 18 inches, the horizontal piece 14 inches (45 cm. and 36 cm.). Clearly discernible are the holes left by two nails driven into the upright bar. These fastenings would indicate the material used was wood, although no fragments of the wooden cross remain.

[1] Cf. A. Ferrua, S.J., " Il segno della croce scoperto ad Ercolano," *Civiltà Cattolica*, 91—Vol. I (Jan. 6, 1940), 60-65.

There are two nails, one on the right, the other on the left of the plaster square, and their purpose seems to be to support some object connected with the cross.

Judging from the rough holes left by the nails which fastened it and from the uneven gaps in the plaster, the cross was violently torn from the wall. The removal must have preceded the destruction of the city, because, although the deposit which covers everything in Herculaneum has wonderfully preserved wood and, in fact, another wooden object has been found in this room, no particle of the cross could be discovered.

EXCAVATOR'S OPINION: A CHRISTIAN SYMBOL.

Such are the facts. What conclusions do they justify? Signor Maiuri considers this symbol was a true Christian cross venerated by one or more believers dwelling in the house. The position of honor given to the square with the cross and the careful execution of the design favor his view.

The two nails, one on either side of the plaster square, receive different explanations. Signor Maiuri thinks they fastened to the wall hinges for two panels which could swing into place and conceal the symbol from unfriendly eyes, an arrangement which has its counterpart in the private chapels or *lararia* of the pagan household gods. The whole would then resemble a triptych. On the other hand the archeologist of the *Civiltà Cattolica*, Fr. Ferrua, S.J., thinks the nails would merely be supports for hanging lamps or vases of flowers.

REMOVED DURING NERO'S PERSECUTION?

The cause why the cross was taken down may have been merely that the Christian tenant moved away. Or, possibly, fleeing from the eruption of Vesuvius, the believer may have carried away with him the precious symbol of our faith. Signor Maiuri would assign the persecution of Nero as the occasion for the removal of the cross. Some enemy of the Church, perhaps the owner of the building, may have torn down the offending sign of Christianity. The pretext for Nero's attack upon the Christians came from the great fire lasting six days which left a large part of Rome in ashes. This conflagration took place in July 64 A. D.[2] If Maiuri's hypothesis is correct, the cross

[2] J. Lebreton - J. Zeiller, *L'Église Primitive*, Bloud & Gay, 1934, p. 289.

would have existed about fifteen years before the destruction of Herculaneum.

OTHER OPINIONS ON THE " CROSS ".

Not all Catholics, however, are ready to admit the cross of Herculaneum is a true Christian symbol. At the meeting of the Pontifical Academy during which Signor Maiuri read his paper objection was made that this " cross " was an instance of *dedicatio sub ascia*, a pagan religious act. *Ascia* means an adze, a mason's hammer, a bricklayer's tool for mixing mortar, a hoe.[3] " Upon monuments such a (mason's) trowel is found pictured, and in the inscription the expression: *sub* or *ad asciam dedicatum*, i. e. consecrated while yet under the trowel (probably this was done in order to protect the empty sepulchre from injury). . . . e. g. *Pater et mater filio dulcissimo ad asciam dedicatum posuerunt.*" [4]

To the interpretation of the figure as *dedicatio sub ascia* the reply is given that the *ascia* was not made in the shape of an exact Latin cross like that of Herculaneum, that *dedicatio sub ascia* applies to tombs not dwelling houses, and the *ascia* is found sculptured only on stone monuments of southern Gaul.

A few scholars considered the cross might belong to some Mystery Religion not yet sufficiently known. Others thought the cross might be merely a support for a shield or some similar ornament. It is argued against this theory that too much care has been given to the cross. While the rest of the wall remains rough, the plaster square enclosing the symbol is fine and smooth; the cross design is very carefully made with the vertical piece made slightly thinner at the top and the cross piece slightly thicker at the extremities; and the cross is not sunk deeply enough in the wall to bear any considerable weight.

TOO EARLY FOR VENERATION OF THE CROSS?

A further difficulty suggests itself from the common belief that Christians were slow in adopting the veneration of the cross. In this matter little positive evidence has been available. In this room of Herculaneum there would be question at most of a private cult of the symbol of salvation. Some early representations do not depict the figure of our Lord attached to the

[3] Harper's *Dictionary of Classical Literature and Antiquities*, 1896, pp. 138-9.

[4] Harper's *Latin Dictionary*, 1907, p. 171.

wooden cross, but only a cross adorned with gems or flowers.[5] From the data found at Herculaneum one cannot determine whether the object was a simple cross or had a corpus.

AN ALTAR BEFORE THE "CROSS"?

Another interesting item was discovered in the same room. Under the square which frames the cross was found a wooden piece of furniture shaped like a small clothes-press or wardrobe of the same dimensions as the small altars found before the pagan household *lares*. This striking resemblance and the object's complete difference from the dozen or more wooden clothes-presses found in the city suggest to Signor Maiuri a connexion between the small piece of furniture and the cross above it. Perhaps the Christian, acting upon the analogy of the pagans, placed upon this small altar votive lamps, gifts and other objects of cult. But on the subject of the altar there is much more uncertainty than regarding the cross.

CONCLUSION: CROSS AN OPEN QUESTION.

Whether or not further investigations will strengthen or weaken the interpretation of the find at Herculaneum as that of a true Christian symbol remains a question. Meanwhile it is gratifying to observe Catholic scholars discussing the matter from every angle, all, whether on the affirmative or negative side, seeking to find what traces the Church may have left in the ashes at buried Herculaneum.

CHRISTIANITY IN THE VICINITY OF HERCULANEUM.

When St. Paul landed as a prisoner in Italy in 61,[6] he found Christians at Puteoli.[7] It is not surprising that the faith should spread to neighboring Herculaneum and Pompeii within a few years, if it had not already been implanted there. One inscription found in Pompeii, a *graffito*, with the words *audi christianos*, seems to leave no doubt on the matter.[8] Though the Christian symbolism of the cross discovered at Herculaneum remains only probable, may we not hope that future work among the ruins will produce certain proof that buried beneath the ashes of that

[5] O. Marucchi, *Manual of Christian Archeology*. Tr. by H. Vecchierello, O.F.M., St. Anthony Guild Press, Paterson, N. J., 1935, pp. 315-6.

[6] Cornely-Mark, *Introduction Compendium*, 11th ed., 1934, p. 1045.

[7] Acts 28: 13-14.

[8] Lebreton-Zeiller, *op. cit.*, p. 279, n. 3. Cf. A. Ferrua, *Civiltà Cattolica*, July 17, 1937, pp. 127-139.

city lie bodies once signed with the sign of the cross and anointed with the chrism of salvation?

ARCHEOLOGY AND THE FAITH.

The Herculaneum cross is interesting as an indication of the early spread of the Church. But the discovery does not rank in importance with other famous findings of archeology which illustrate or help defend the faith. The catacombs instruct us about the early Eucharist and furnish a second century painting of the Madonna.[9] A dated inscription found at Delphi referring to Gallio, proconsul of Achaia, before whom Paul was tried at Corinth,[10] gives a firm basis for establishing the dates of the apostle's life.[11] The discovery in the catacombs of St. Sebastian during excavations carried on between 1915 and 1921 of many *graffiti*, "Peter and Paul, pray for me!" and of a deep underground hiding-place indicated this was the spot where the bodies of the two Apostles were brought during one of the persecutions. Professor Lietzmann, who in 1924 succeeded to Harnack's famous chair in Berlin, presented the evidence from the catacombs of St. Sebastian so convincingly that critics almost universally have ceased to deny the Roman apostolate of Saint Peter.[12]

Upon the Palatine hill of Rome in part of the place contemporaneous with Septimius Severus was found a caricature of the crucifixion. A man with the head of an ass hangs upon a cross. Nearby stands an adorer. Beneath is an inscription, "Alexamenos adores his God".[13] In Herculaneum a century and a quarter earlier a Christian cross would have appeared no doubt to an unbeliever as a folly and a scandal. "For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God" (1 Cor. 1: 18).

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[9] Cf. Carol L. Bernhardt, S.J., "The Oldest Picture of Our Lady," *Messenger of the Sacred Heart*, June 1939, pp. 61-2. A. Venturi, *The Madonna*, Burns & Oates, pp. 1-3.

[10] Acts 18: 12.

[11] Cf. A. Deissmann, *St. Paul.* Tr. by L. R. M. Strachan. Hodder & Stoughton. New York, 1912, pp. 235-260.

[12] Lebreton-Zeiller, *op. cit.*, pp. 230-232. H. Lietzmann, *Petrus und Paulus in Rom*, 2nd ed. 1927. Same—*The Beginnings of the Christian Church.* Tr. by B. L. Woolf. New York, Charles Scribner's Sons, 1937, p. 255. Marucchi-Vecchierello, *op. cit.*, pp. 164-5.

[13] Marucchi-Vecchierello, *op. cit.*, p. 44.

BREAD VS. CAKE.

I have always wanted to believe that Marie Antoinette really meant it when she advised feeding cake to those who could not get bread, and that she offered the idea in perfect good faith. It must have been disconcerting to the queen when her suggestion was received with not too well disguised snickers from her nobles and their ladies, to say nothing of chilling frowns from the Jacobins.

In any event, whether knowingly or not, the poor little Austrian lady uttered a great truth; and had the court pondered her sagacity instead of scoffing at her simplicity, French history might have been very different. For it is often easier to give cake than bread.

Some years ago a young priest was appointed to his first parish in a very poor section of the country. The church was old and its equipment was discouragingly shabby. Especially was this true of the priests' vestments, which had been patched and darned with great care, but had now reached the stage where something had to be done about it.

There was no money in the treasury to buy even the simplest kind of vestments, and the Altar Society was in despair. Finally one day the president came in with the news that she had heard of a place where charitable souls would supply vestments to poor parishes unable to buy their own.

"Suppose we write and ask them for some," she suggested.

The pastor was doubtful.

"You don't suppose we could ask them for charity," he said, "and then add that we want only handmade Gothic vestments of good quality and design, with antependium to match each set, do you?"

The president sadly admitted the truth of this; but after much thought the pastor wrote to a wealthy city parish which boasted a first-class altar guild, and requested the loan of some vestment patterns. The guild responded with promptness and generosity, sending a complete set which was a little past its first freshness but still usable, and which made an excellent pattern to go by.

The local Altar Society still had nothing in its treasury; but the enterprising Children of Mary went to work to scrape up enough money to buy some nice material which was then made

by loving and skilful hands into a white set; and it stirred the envy of the promoters of the League of the Sacred Heart.

"We can do better than that!" they sniffed, and at once demonstrated with a gorgeous red set.

By this time even the Knights of Columbus were fired with zeal, and made their contribution toward a handsome green outfit; whereupon the Altar Society rose in wrath and gave a bazaar from the proceeds of which they bought expensive purple velvet for a complete Lenten set, including dalmatics and cope; also brocade and velvet for the funeral black. Then somebody presented a nice rose-colored bedspread which the ladies made up into the first set for Laetare Sunday ever seen in that diocese; and in all these ways the poor little church was outfitted on a scale far beyond its apparent resources. Bread was too expensive for them, but they did manage to get cake.

A certain parish school was struggling to keep up its enrollment. This also was in an extremely poor parish (there seem to many poor parishes in that state), and one which was taxed to the utmost to maintain even the most ordinary standards. Of course it was entirely unable to compete with the attractions of the public schools; and about the time the children got into the sixth grade they would be yearning to get into the public school's basketball team or to be the queen in the spring operetta. After they reached this stage the parish school saw them no more.

Impossible though it was to hire a physical director or a music teacher for the parish school, finances being what they were, and difficult enough to pay the salaries of the regular grade teachers, something *had* to be done. So the pastor started out to get cake.

The first bit he got was the sympathetic aid of a music teacher from the metropolis who happened to be spending some time in that vicinity; and in due course the children were worked into an organization which not only met the requirements of a trained city choir to carry on the church services, but were able to give concerts, Gregorian and modern, of a sort which earned the youngsters a state-wide reputation for excellent singing. In fact they were so far out of their class that when the spring singing contest came on for grade school children, the parish choir was automatically barred on the ground that it was not fair to let a concert organization compete with an ordinary school

chorus. In addition to all this the leakage stopped. From that time on there was practically no defection at the sixth grade.

To clinch the matter, about this time a young priest came down to the parish for his health, and took over the running of the school. He became interested in starting a basketball team among the small boys, beginning with the usual handicap of no funds. He also got expert help after a while, this time in the person of an Olympic player who took a liking to the padre and was willing to devote many valuable hours, gratis, to help coach the hundred pound team into an aggregation which swept everything before it in two tournaments. Not every grade school can afford the services of a pair of basketball coaches who can do all that—*this* school couldn't afford even the most ordinary sort of coach; but there they were, a coaching staff of which no college need be ashamed. No wonder the school was full to capacity the next year.

A large and fine Catholic recreation center was saved from financial collapse by changing its system and giving free to its members a high-class entertainment every week, plus admittance to basketball games two or three times a week in season. Another case where bread had failed, but cake stepped in and saved the day.

"Oh yes," says some one at this point, "but conditions are different in my parish. Such things would not work here."

Yes, conditions are different in every parish; but principles seldom vary. If the pastor be bold enough to try this one I'll warrant he will find himself well repaid. I don't say it will be easy. It takes agility of thought and action, and a lot of real effort to bake up this kind of cake. If the oven be but lukewarm, the cake will just naturally come out dough. But, "Be ye perfect". Many a man saves his soul striving for perfection who would lose it were he content with mediocrity.

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APOLOGETICAL VALUE OF OUR AMERICAN CATHOLIC HERITAGE.

It is a characteristic of youth to look only forward to the future; of maturity to look into the past as well. The American nation is no longer a stripling among the peoples of the earth. One indication of increasing American maturity is the growing endeavor on the part of the American people to capture and make permanent the greatness of America's past.

Not a month passes that some historical monument, national or local, is not dedicated to an important character or event in American history. Our national monuments range all the way from the Lincoln log cabin in Kentucky to the Morristown encampment of the Continental army or the Ocumulgee Indian mounds of Georgia. In its National Hall of Fame, New York University has placed more than seventy busts, beginning with that of Washington.

Following the path of empire westward, the George Rogers Clark Memorial that overlooks the Wabash at Vincennes was dedicated several years ago. St. Louis has just begun work on a thirty million dollar national memorial along its Mississippi waterfront to do honor to Jefferson and his Louisiana Purchase as well as to commemorate the hardy race of pioneers that built the trans-Mississippi West.

Congress had already begun to move along a similar line when on 2 July 1864, a portion of the nation's capitol was set aside as Statuary Hall to enshrine the memory of the country's great. The various states were asked to be the builders of this truly national hall of fame by each contributing bronze or marble statues of their two most exalted personages.

Most of the states responded by naming truly great heroes. In only a few instances has the choice been too narrow or lacking in historical perspective. The process of naming the nation's great men is still going on. Approximately thirty-six states have settled on either one or both of their representatives for Statuary Hall. New York has chosen Robert Livingston and George Clinton; Maryland has set the stamp of her approval on Charles Carroll and John Hanson; Virginia, George Washington and Robert E. Lee; Massachusetts, Samuel Adams and John Winthrop; Texas has sent statues of her remarkable pioneers Steve Austin and Sam Houston; and so the roll call goes on.

Catholics have played an important part in the development of America and of American ideals throughout our entire history. However, most Catholics are entirely unaware of the great rôles played on the stage of Amercan history by their Catholic predecessors. This should not be. Catholics must of necessity arouse themselves both to the importance of knowing their Catholic heritage and of seeing to it that Catholic patriots receive their well-earned niche of honor along with the other great men whom American history extols for their work in behalf of the nation. During life it was *their duty* to serve and help build the American nation. It is now *our duty* to look to it that the nation they served so well recall and recognize their heroic deeds.

Authentic history bears ample testimony to the fact that American Catholic heroes drew their inspiration for the service of their country from their duty and service of their God. *Deo et Patria*—for God and country, sums up the lives of them all! And while their achievements are the commonplaces of American history, they also form no less a part of the history of Catholicism in America. Accordingly, their lives offer an historical argument for the *defence*, *glory*, and *spread* of Catholicism in America. To appreciate what this *historical argument* means for Catholicism in America at the present time and for the future, it may be advantageous to diverge for a moment to remind ourselves again of the value of the *historical argument* to the Catholic Church in general.

Aside from the tremendous apologetical value which Catholic theologians place on the Gospels, looked at and proven as authentic historical records, it seems certain that the argument from history will be one of the deciding causes in the return of the Eastern churches (when they are won back) to the unity of Rome. Monsignor Peter Battifol, one of the few distinguished patristic scholars of recent years and leader in France of an historical school which has availed itself of this method, has amply demonstrated, in his numerous books, the effectiveness of the historical argument. In a controversy with an Anglican divine over the schism of the Eastern churches, Monsignor Battifol wrote: " It is my opinion that in many cases the oldest subjects of dispute can be reconsidered and made more clear, provided that, whenever it is possible, *we approach them from the point of*

view of history." Hilaire Belloc was vouching for the same fact when he wrote, " I never tire of repeating a certain truth: that history is on the side of Catholicism in England and that *history should today be our main weapon.*"

Pope Leo XIII, in his celebrated letter on history, also elucidates the value of the historical approach. The Pontiff writes, " The authentic records of history, when considered with a mind calm and freed from prejudices, are in themselves a magnificent and spontaneous apology for the Church and the Pontificate." Nevertheless the Pope has to lament the turning, through Protestant falsifications of history, of the Church's own greatest defensive weapon upon herself. " In fact," says Leo XIII, " they have set themselves to violate the integrity of history with such perverse art, that those arms *which are most fit to defend the Church* have been turned against her."

In addition to the necessity of appealing to all past history for the *defence, glory,* and *spread* of Catholicity in general, it should be evident to American Catholics, that, for the same ends, they must, on numerous occasions have recourse to the testimony of American history. There have been attacks on the Catholic Church in America in the past. There will certainly be more, and perhaps fiercer attacks, in the future. More than once Catholics have had to point out that it was the Catholic Lord Baltimore who was the founder of religious freedom in America. Frequently they have been forced to indicate the services to the nation of the Catholic signers of various American charter documents; of Catholic patriotism in the American army and navy. Heretofore the appeal by Catholics to American history has largely been for the *defence* of Catholicity. This appeal can and should be used more on the positive side—to illustrate the *glory* of the Church in America. For the Church is a mother who delights in the achievements of her children and is exalted and honored in her heroic sons.

The American people through their national and state governments, as well as through private organizations, are now conscientiously striving to keep alive and reconsecrate the memory of the great figures and events of our past history. They are fully aware that, while a monument or statue is in itself but a bit of marble or bronze, yet it acts as a lasting and visible reminder of the character and deeds of the men commemorated.

It is not less a reminder, we should note, of the faith that inspired such character and deeds.

Wherefore Catholics must actively exert themselves in behalf of those great American Catholics whose deeds for God and country have deserved special recognition, lest they be overlooked, pushed aside, and their example forgotten. This effort should apply to the commemoration of Catholics in every place and in every kind of historical monument. It applies with special force to Statuary Hall. For this is the *official* American Hall of Fame. It is housed in the nation's capitol and represents the distinctively American federation of states formed into a united nation.

Some of the organizations which, so it seems to the writer, might sponsor endeavor in this field are the Knights of Columbus, the Sodality of Our Lady, the Catholic Youth Organization, the National Council of Catholic Women, and the Students' Mission Crusade. Besides local organizations in nearly every one of the states, these groups possess national councils that are well equipped to supplement and coördinate the work of various state councils. Such work will afford these organizations and many other Catholic units an interesting and genuinely Catholic project for inclusion in their activity programs. Catholic historical societies would gladly coöperate with them in furnishing material and historical information.

Of the ten or twelve states unrepresented in Statuary Hall, there is Louisiana in the deep south and all the rest are western states. However, Catholic heroes were exceptionally prominent in the winning of the west to civilization—and not just the southwest, but every part of the west from the Sierra Madres of Mexico to the Canadian border; and from St. Louis to Santa Fe and the headwaters of the Missouri. The courageous Junipero Serra, Franciscan missionary, already stands in Statuary Hall as one of California's two greatest heroes. It seems likely that Arizona may honor, in a similar fashion, the incomparable Eusebio Francisco Kino, the hardriding and dauntless "Padre on Horseback." Moving up the map to the American northwest, the towering figure of the celebrated fur trader, Dr. John McLoughlin, "Father of Oregon" and Catholic convert, could well occupy one of the niches for Oregon, a visible reminder of a

life of supreme courage and tragic patriotism in the face of the bitterest Protestant calumny.

Not to leave the present discussion entirely in the realm of the abstract, the writer, by way of illustration, wishes at the present time to urge the claims of only one of at least four or five Catholic candidates for Statuary Hall. Pierre Jean De Smet is chosen because the writer has done extensive research work on Father De Smet's services to the United States Government.[1]

Any one of a half dozen western states—Montana, Wyoming, Idaho, Washington, Oregon or the Dakotas—might well lay claim to the intrepid American Jesuit missionary, Pierre Jean De Smet, as their representative in Statuary Hall. As the missionary's non-Catholic biographers, Chittenden and Richardson, put it, "Explorers of this attractive [western] field are constantly running across the trail of Father De Smet, which interlaces the whole Northwest from St. Louis to the Straits of Juan de Fuca."

Most accurately described as the "White Indian," De Smet, who came to the United States from Belgium in 1821 and helped found the Missouri Province of the Society of Jesus in 1823, spent more than thirty years in missionary journeys to the Indian tribes of the western plains and Rocky Mountains.

His many adventures and exploits, as he posted along the Oregon Trail on horseback, or as his canoe lurched and bobbed in the treacherous whirlpools of the muddy Missouri river, are far more thrilling than fiction. Hand to hand mortal combat with an infuriated savage, ignoring of possible gold mines, riding at the head of American armies on the plains, wearisome mushing through ice and snow with frozen limbs, presiding at Indian peace councils, advising Oregon immigrants and Forty-niners, mapping unexplored and uncharted topography, courageous unarmed and unannounced entries into hostile Indian camps, are but a few of the events that help us to visualize the kaleidoscopic nature of his career.

The "White Indian's" title to a place in Statuary Hall rests squarely on the basis of achievement, motivated by lofty ideals. His achievement was the conversion, civilization, and pacifica-

[1] Cf. *Historical Records and Studies* (U. S. Catholic Historical Society), "Pierre Jean De Smet—United States Ambassador to the Indians," Vol. XXIV, pp. 7-142, New York, 1934.

tion of thousands of western Indians; his motive, Christian charity. Love of the Indians was the single consuming fire of his life. For the Indians he traveled almost 200,000 miles by every possible means of conveyance of his day; for them he literally shattered his herculean physical strength. Long experience and unquestioned authority in the field of western history make the matured judgment of Chittenden worthy of the highest consideration and acceptance. It is a blanket declaration that covers all the west: "As Father De Smet was a friend of the Indians to an extent never equalled by any other white man, so there was never another white man for whom they felt the deep personal affection and absolute trust that they did for him."

Convinced of the unexcelled influence of the " White Indian " over the justly aggrieved tribes that roamed the western plains, the United States Government on numerous occasions asked him to act as their ambassador of peace to hostile redmen. His work in this regard has won him an imperishable place in the historic annals of the west.

At the behest of the United States Washington Indian Bureau, he participated in the great Fort Laramie peace council of 1851 that brought some 10,000 Indians together. The veteran Indian fighter, General William S. Harney of the United States Army, had the great peacemaker accompany his Utah expedition in 1858, and in the following year, he succeeded in getting him to go with his army to Oregon and help pacify rebellious tribes. Reporting in an official capacity to the War Department from Fort Vancouver in 1859, General Harney wrote: " I would again call the attention of the government to the important services the Reverend Father De Smet has rendered in the past year . . . The extraordinary influence which this benevolent and charitable ecclesiastic exercises over the minds of the vast tribes in the interior is suggestive of the great benefits to be attained in the encouragement of the missionaries among them."

Thurlow Weed wrote an introduction to President Lincoln for Father De Smet in 1863 in which he asked the chief executive to consult with him on the condition of the western Indian problem because, as he wrote in his introduction, " No white man knows the Indians as Father De Smet, nor has any man their confidence in the same degree." A solo expedition by De Smet in 1867 resulted in the pacification of 15,000 Indians. Inci-

dentally, on this trip, the great peacemaker baptized more than 900 Indians.

Absolutely unparalleled in American history is the " White Indian's " peace triumph of 1868. The years following the Civil War had brought a mighty influx of immigrants into the far west, and as usual, increased friction between the redmen and the American settlers was the result. Thousands of tribesmen unsheathed scalping-knives, daubed their faces with gaudy paint, and trod the path of death and destruction.

A government Peace Commission was able to placate a portion of the northwestern tribes and induce them to lay down their weapons and sign peace pacts. But a band of several thousand hostile Sioux Indians, led by the masterful and astute Sitting Bull, refused to parley and took to the open prairie, declaring war to the death. Since it was recognized that no peace would be lasting in the Indian country which did not include the fierce-fighting Sioux, the American Government was anxious to solicit the coöperation of the man whom Missouri's pioneer Senator Benton (representative of that state in Statuary Hall) described as being able to do more in keeping the Indians at peace with the whites than " an army with banners ".

At the urgent request of General William T. Sherman of Civil War fame who commanded the Military Department of the Missouri, and of Generals Harney, Sanborn and Terry of the Peace Commission, the " White Indian " undertook a journey of several hundred miles into the trackless interior in search of the hostile Sioux. A small band of friendly Indians accompanied him, and although he suffered severely from ill health and the fatiguing journey, he was able to locate the camp of Sitting Bull in the Yellowstone valley.

Sitting Bull and the other two head chiefs of the Sioux, Black Moon and Four Horns, on greeting De Smet assured him that he alone of all white men could come into their camp and get out with his scalp untouched. " It is saying a great deal that there was only one man in the United States who could do this," say De Smet's biographers, " but we believe it to be the truth." As the result of a great deliberative council during which De Smet spoke to the Indians for more than an hour, the Sioux finally agreed to send a delegation to Fort Rice with De Smet and make peace. It was a unique victory for the " White Indian ".

Worn out with his ceaseless toils for the Indians, the aging missionary died in St. Louis on 23 May 1873, and lies buried in the Jesuit cemetery at Florissant, Missouri.

Certainly De Smet was a hero in every sense of the word. He has been acclaimed as the " noblest and the greatest single character in the long history of Indian and White in the great American West ". Besides, of all the great and outstanding Catholic missionaries who labored on the American continent from its first discovery, De Smet alone was an American citizen. He alone worked in direct coöperation, on a large scale, with the United States government. Assuredly he has merited a place in Statuary Hall. Catholic organizations, working for God and country, can put him there.

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BINATION WHEN VISITING PRIEST MAY BE AVAILABLE.

Qu. 1. In your December issue, I note that you justify bination by the priests of a parish, because of the inconvenience a visiting priest finds in saying a scheduled Mass. Please explain.

2. Might a similar inconvenience for a retired priest, unaffiliated with the parish or diocese in which he lives, justify his saying Mass privately on Sundays in the church or convent chapel, while the priests of the parish binated?

Resp. In the December issue, the question proposed was: Should a pastor refuse a priest in good standing who is visiting his parish permision to say a private Mass on Sundays, if he is unable to say one of the late Masses and thus relieve the assistant of the necessity of binating? The answer was: " Permission to binate ceases when a strange priest presents himself and *agrees* to say Mass *at the time* fixed for the convenience of the faithful.[1]

"As it is inconvenient or impossible for the visiting priest in the case cited to take one of the Masses celebrated at hours convenient for the congregation, the pastor not only may but should permit the visitor to say Mass privately in accordance with canon 804."

The quotation by Durieux is most probably a translation of an opinion expressed by Vermeersch-Creusen in *Epitome Juris*

[1] *The Eucharist: Law and Practice,* Durieux-Dolphin, p. 89.

Canonici, vol. 2, No. 78, which reads: "Quare, adveniente forte alio sacerdote qui missam hora populi consueta dicere velit, facultas binandi reipsa aufertur." These authors clearly state that permission to binate ceases when another priest appears and is willing to say Mass *at the time* set for the people. If he is unwilling to say Mass at that particular hour, evidently the priest attached to the parish must binate, for bination is granted for the express purpose of giving the congregation the opportunity to hear Mass.[2] A priest who visits a parish on a Sunday or holiday of obligation will usually be willing to say Mass at any hour suggested by the pastor. However, it may happen, and no doubt does, that a visiting priest may find it very inconvenient to say Mass at such an hour. He may be travelling and a stay-over of even a few hours would disrupt his schedule. He may be convalescing from an illness and find it very difficult to fast until the hour set by the pastor. In any such case, the pastor should permit the visitor to say Mass at a time convenient to both. Canon 804 states that the rector should make it possible for visiting priests to say Mass as long as the conditions laid down by canon law and diocesan statutes are obeyed. The law of bination is given in another canon (806). These permissions are distinct. One concerns the convenience of a visiting priest; the other, the convenience of a congregation. Accidentally, circumstances may connect them occasionally. Common sense and sacerdotal charity should be able to solve any difficulties that arise.

2. The case proposed by our correspondent, if actual, should be placed before the bishop. Bination is permitted only by apostolic indult or by the power possessed by the Ordinary of the place. In case of doubt, such as is here presumed, the pastor must apply to the local bishop from whom he gets the faculty of binating. This case is not similar to that of the visiting priest. The latter is only an occasional problem; this case seems to be more or less permanent. The bishop is the only competent judge.

DISCERNING ZEAL OR SENSIBILITIES IN CONFESSION.

Qu. Sister Mary B. reveals to her confessor that she is greatly troubled with temptations against her vocation. Before entering re-

[2] Cappello, *De Sacramentis*, Vol. I, No. 732.

ligion, she specialized for a number of years in sacred music, and decided to join a certain sisterhood precisely in the hope of doing great things for the cause of sacred music as a religious teacher. Shortly after completing her novitiate, she is sent to teach in a large academy, and soon discovers that most of the members of the community, including the mother superior, are bitterly opposed to Gregorian Chant. They discourage every attempt to introduce the chant in the school; when Sister Mary B. quotes the Church's regulations, she is called a narrow-minded zealot; she is accused of disturbing the peace in the community, and frequently she has to listen to statements which are in direct contradiction with the pronouncements of the Popes on the matter of sacred music.

She unburdens her soul to the extraordinary confessor who gives her a beautiful lecture on blind obedience to superiors. Sister Mary B. is almost reconciled, but all her temptations return with greater force when, the next morning, she hears the extraordinary confessor attempting to sing a High Mass. Her ordinary confessor, being asked his opinion, and foreseeing that Sister Mary B. will never have peace in her community, advises her to return to the world.

Resp. It hardly seems possible that the peace and happiness of the religious life with all the spiritual advantages it offers could be contingent on such a thing as this question suggests. It is to be wondered whether the attitude of her superiors toward church music offends the sister's love and zeal for carrying out the pronouncements of the popes, or rather whether her artistic sensibilities are wounded. From the reference to the Mass sung by the extraordinary confessor, one might judge the latter to be the case. If this is the only thing involved, I should be inclined to agree with the judgment of her extraordinary confessor. On the other hand, it may be a sign of disciplinary instability and perhaps pride, in which case if there is still time it would likely be to the advantage of both the sister and the community if she returned to the world. It is a decision not lightly to be made and one which in the last analysis she must make herself. The facts submitted do not warrant a more definite conclusion.

DOES MORTAL SIN EXCLUDE PERSON FROM MYSTICAL BODY?

Qu. Apropos of your answer to the question: Does mortal sin exclude a person from the Mystical Body? you state that the foundation of the membership of the Mystical Body of Christ is: 1. valid baptism

(not supposing formal heresy, schism, excommunication); 2. sanctifying grace by at least implicit desire of baptism.

1. But, if those of the first class or the validly baptized, yet fallen into mortal sin, do not lose their membership in the Mystical Body, but become by sin dead members of that Body, what is to be said of those of the second class, who received sanctifying grace without baptism? Do they not lose their membership in the Mystical Body by commiting mortal sin, since in their case it is not baptism but only sanctifying grace that is the foundation of their membership in the Mystical Body? What makes the former dead members, seems to exclude the latter.

2. Your statement that, "No one can belong to the soul of the Church without in some way or another belonging to the body, through baptism or its implicit desire," seems to call for an explanation, since only those who are baptized and in communion with the Holy See can belong to the Body of the Church or the Church Visible.

3. In what way then can those who in good faith are diametrically opposed to all that pertains to the Body or the Church Visible, still belong to that Body?

4. Is there any other connexion between them and the Body of the Church than that—most time in spite of themselves—of a parasite or excrescence feeding on the very plant which it harms more than serves?

5. It is the same mercy that forgives a soul under perfect contrition and the sinner confessing his sins to a priest. Is that the way in which the sacramental source of the Visible Body communicates the soul of the Church or sanctifying grace indirectly even to those who hate that Body like many sincere Protestants, even as directly to those who receive the sacrament of Baptism?

6. Is your explanation and that of Cardinal Billot to be understood in that sense?

7. Is there any difference between the Mystical Body of Christ and the Soul of the Church?

Resp. 1. Those who are not baptized and who are in the state of mortal sin are not members of the Mystical Body. They differ from those who are baptized but who are in the state of mortal sin in that the baptismal character which produces grace *ex opere operato,* and is the title by which grace is produced in the same way by the other sacraments, furnishes the basis for the participation of the latter in the Mystical Body. On the other hand, the participation of the unbaptized, in so far as they can participate, is brought about *ex opere operantis* and can as readily be entirely lost by sinful human actions.

2. Only those belong actually to the body of the Church who are baptized and in communion with the Holy See. Others can belong in *voto implicito.*

3. Those who are *formaliter* diametrically opposed to all that pertains to the Body of the Church cannot belong to the Soul of the Church either. Those who are only material heretics, or those who through invincible ignorance are infidels, can still belong to the Body of the Church *in voto.*

4. Some Catholics are in the same class.

5. The ultimate source of sanctifying grace and forgiveness is the same for everyone, namely the Divine Mercy. The channels differ. Through the actual reception of the sacrament of Baptism or Penance it is conferred *ex opere operato.* By an act of supernatural charity or contrition together with one or the other of these sacraments *in voto,* dependent of course on whether the person is already baptized or not, it is conferred *ex opere operantis.*

6. This is the sense in which we interpret Cardinal Billot.

7. There is a difference between the Mystical Body and the Soul of the Church since the former includes, although as dead members, some who are in the state of mortal sin.

SHOPPING ON A HOLIDAY OF OBLIGATION.

Qu. On some of the Catholic holidays of obligation occurring on weekdays, all business places are open, and business goes on as usual. On these days many of our Catholics do their shopping. What, in your opinion, would be the best answer to give, if the pastor were asked: Is it a sin to go shopping, for example, on the feast of the Immaculate Conception?

Resp. On Sundays and holidays of obligation the Church forbids servile work, *opera forensia,* and public buying and selling (canon 1248). However, in contrast to its prescription on *opera forensia* the Church in the matter of buying and selling recognizes contrary customs. Hence an ordinary custom of forty years' duration would be sufficient to justify the acts that the questioner has in mind. Without doubt such a custom is sufficiently prescribed and universal in this country, and for this reason there would seem to be nothing wrong with shopping on the days indicated.

CONSECRATION OF CHALICE WITH OLEUM CATECHUMENORUM.

Qu. Is a chalice validly consecrated when by mistake Oleum Catechumenorum was used instead of Holy Chrism?

Resp. Authorities will be found on both the affirmative and the negative side of this question. Barbenstuber in *Cursus Theologicae Moralis,* and Barbosa in *Pastoralis Sollicitudinis sive de Officio et de Potestate Parochi,* are of the opinion that each oil by its own proper blessing is made apt for use only for the purpose specified in such blessing. They cannot be validly interchanged even in the greatest emergency. The *Pontificale Romanum* clearly specifies that Holy Chrism be used. Since a doubt of the validity of the consecration is present, the prudent course to follow is to have the chalice consecrated conditionally.

IS THERE A PLENARY INDULGENCE ATTACHED TO ANNIVERSARY MASSES?

Qu. Besides the indulgence of the Privileged Altar, is there a plenary indulgence attached to the anniversary Masses in the strict sense (Third, Seventh, Thirtieth, and anniversary after the death)? Is there any official statement of the Church on this matter?

Resp. There is no reference in Beringer's *Les Indulgences* nor in the 1938 edition of *Preces et Pia Opera* to any plenary indulgence attached to anniversary Masses. Except in the negative sense, that all indulgences are included in the aforesaid *Preces et Pia Opera,* we know of no official statements of the Church on this matter.

Book Reviews

CHIESA E STATO: Studi storici e giuridici per il decennale della Conciliazione tra le Santa Sede e l'Italia: I. Studi storici: II. Studi giuridici. Milano, Società Editrice "Vita e Pensiero," 1939.

The publications of the Catholic University of the Sacred Heart are always received with satisfaction. This begets a confidence which is invaluable. One is always assured of accurate work done by scholars of recognized ability. It is, then, with real pleasure that the commemorative volumes of *Chiesa e Stato* are welcomed. The solution of the Roman Question in 1929 was one of the remarkable achievements of Pope Pius XI, and it richly deserves the recognition it has received in these volumes.

The relation between Church and State is an everyday subject. Its modern implications are no less interesting than its history. It is not merely an interest that results from a situation, but is an interest that is vital. With the Church constantly finding itself forced to fight for even the faintest recognition, some energy is necessarily expended; but, with the recognition of the Church attained, this energy can be more immediately applied to the salutary purposes of the Church. Pius XI, then, was great in bringing the strained relations between the Holy See and Italy to a close. Italian statesmen are similarly to be commended. If only from the importance of the solution of a problem the volumes in review will have considerable value. A monument at least records an event, but these volumes themselves require no apology. They are up-to-date studies.

One volume of *Chiesa e Stato* contains historical essays, the other juridical. A word of general description is useful. For the most part a chronological order obtains in the first volume. An account of the relations between Church and State carries through several essays. History is recorded from the time of the Roman Empire to the legislation of the allegedly liberal Italy of 1914. During this long history there were many concordats. Not all are examined, but the more important provisions are studied and analyzed. This study and this analysis are grouped according to periods. The medieval concordats constitute the subject for one essay, and the concordats of the fifteenth century another. These concordats are studied in the history of the times. They are not considered as indications of progress nor even as indications of periods of comparable peace for the Church. The essays of the second volume are devoted to law. As one might expect, the position of the Holy See is discussed from the viewpoint

of international law. Two well-written essays, one in Italian and the other in French, treat this point. The multiple relation between the Holy See and the Italian government is treated in several papers.

In his introduction, Father Augustine Gemelli, Rector of the University, writes enthusiastically of the concordat between the Holy See and Italy. He lived through the ten years of the concordat. He witnessed the development of Italian life, he is qualified to give his judgment. His statements can readily be accepted. Briefly reviewing the Masonic and anti-clerical elements, Father Gemelli shows how far they were from corresponding to the spirit of the Italian people. He rightly rejoices in the reaffirmation of Italy as a Catholic State. There is poetry in the sentence where the mission of Italy as a Catholic State is compared to the mission of St. Francis of Assisi. There is also down-to-earth prose in adjudicating the relations between the Holy See and Italy. Several specific points might be indicated: the reciprocal limitation of rights; the freedom of the Church in orders, jurisdiction and teaching, and the recognition of Canon Law. Father Gemelli also stresses the consideration given to the nationality of Italy.

The historical volume of *Chiesa e Stato* contains ten essays before the concordat between the Holy See and Italy is actually discussed. This might seem a long approach to the event to be commemorated, but a reading of these ten essays will certainly be of benefit. It is not good history to select isolated topics and draw conclusions. There is more to background in history than is always appreciated. A progressive knowledge of this background is more than useful. Hence one should know the position of the Church from its earliest centuries. Hence, too, a recommendation is made to read every article that states and explains this position. For one interested only in the history of concordats, it will not be sufficient to read and study the provisions of concordats. It is essential that the religious and political difficulties that attended these concordats be seriously investigated. In this volume the article of Dr. Soranzo can be profitably studied. Passing from these ten centuries, Dr. Piola of the University of Triest offers a description of the various projects presented in the past for the solution of the Roman Question. This article contains a careful analysis of the points advanced by Cavour. The points are discussed in the light of the Law of Guarantees, the plan of Mathias Erzberger (during the World War) and the final plan adopted in the Lateran Pact. To the historian of the Lateran Pact Dr. Piola's article is indispensable. Following his are two other essays, partly biographical, on Cardinal Rampolla, and the historian Louis Tosti. Considerable pertinent correspondence is found in the first essay. Tosti's thought is carefully set forth by Dr. Hector Rota. Tosti had influential friends and some enemies. He gave some attention to the politico-religious ideas

of his time, and worked frequently to guide this thought, and it is fitting that his name should be remembered. Three supplementary essays close the first volume. The English essay considers the American Constitution and the Church. It is one of the essays promised in the Introduction to indicate the separation of Church and State. It is contributed by Dr. Joseph Code of the Catholic University of America.

The second volume contains articles principally on the legal aspects of the Lateran Pact. Several are technical and to describe them properly would really be to paraphrase the entire articles. As one might expect, there is an article on the temporal sovereignty of the Holy See. This and the following article on the Holy See and contemporary public Law will be of real interest to canonists. Of more general interest will be the account of the Vatican City government. Many details are discussed, and the various functions of the officials of Vatican City are described. There is a very enlightening treatise on citizenship in Vatican City. Students of government will find in this article a satisfactory outline of regulations controlling the activities of citizens. They will find some items peculiar to Vatican City. Much of this article could well be included in future works both on citizenship and on the government of States. A few words should also be said of an article that can be used in schools of Canon Law. Dr. Fedele has contributed a lengthy essay on the value of the law of concordats in Canon Law. The law of a concordat is particular legislation that supersedes the general legislation of the Church. It has many implications, some of which are set forth in the text itself and others which result from a study of the nature of concordats. A grasp of the real meaning of a concordat is knowledge that supports the application of the individual items enumerated in the concordat. This knowledge can be obtained by reading and assimilating Dr. Fedele's article. The volume closes with several supplementary essays. Attention is called to two essays. One of these is written in German and discusses the relations between Church and State in Switzerland; the second, in English, considers religious liberty under the Constitution of the United States. This article is from the pen of Dr. Wright of the Catholic University of America.

MORALITY AND THE MYSTICAL BODY. By Emile Mersch, S.J. Translated by Daniel F. Ryan, S.J. P. J. Kenedy & Sons, New York, 1939. Pp. ix + 292.

After his excellent treatise *Le Corps Mystique du Christ*, it is only natural that anything written on this subject by Father Mersch will be welcomed in theological circles. This work, for the translation of which Father Ryan is to be commended, has all of the solidity and scientific nicety which we have come to expect from the author.

It begins with the statement of pertinent theses in the field of fundamental dogmatic theology, regarding the place of religion in human life, the position of Christianity among the other religions known to man, and the function of Catholicism, not as " a Christian confession alongside other Christian confessions," but as " the only integral Christianity ". There follow certain general principles indicative of the activity of the members of the Church in union with our Lord and with one another, and finally some applications of these principles to questions discussed in our own day. In the light of his religious profession Father Mersch sums up these applications under the headings of poverty, chastity and obedience.

This is the sort of book which can be recommended to those cultured persons who seek accurate instruction on the duties and the dignity of Catholics. Of particular excellence are the chapters on the holiness and the prayer of Christians, and that on authority and obedience.

PRIMITIVE REVELATION. By the Reverend Wilhelm Schmidt, translated by the Reverend Joseph J. Baierl. Herder, St. Louis. 1939. Pp. ix + 309.

There can be no question that English and American readers will be benefitted by Father Baierl's translation of this work, by one whose fame as a scholar in the fields of comparative religion and ethnology is widespread. The translation is perhaps a trifle too literal and at times provides difficult reading. In works of this kind, however, which are intended for study and not merely for light reading, one looks chiefly for faithful adherence to the original and only secondarily for smoothness of style. This primary purpose has undoubtedly been achieved.

The work is an examination of the primitive revelation made by God to man. Whilst it does not neglect the supernatural aspects of the question as manifest to us in the Sacred Scriptures, it does pay more attention to the possibility of such revelation in the light of the conclusions of prehistory, anthropology and ethnology. Confirmatory arguments pointing toward the actuality of such revelation are also adduced from these sciences. Some will applaud the rather liberal attitude toward evolution manifest in the book. While defending all that is strictly necessary from the Catholic point of view on this question, the author seems to be unduly impressed by the findings of science, and draws conclusions which even from the scientific aspect do not seem warranted by the premises. What science has to offer in confirmation of Catholic teaching is clearly set forth. In this the work finds its chief apologetic value.

CHRIST THE LIFE OF THE SOUL; CHRIST IN HIS MYSTERIES; CHRIST THE IDEAL OF THE MONK. By the Right Reverend Dom Columba Marmion, O.S.B. B. Herder Book Co.: St. Louis. 1939. Pp. 395, 441, 463.

The reïssuing of these three volumes should excite our thanks to the publishers. In this new edition the price has been very much reduced and will appeal to a wider circle of readers. The translating was done by an English nun.

No review of these volumes seems necessary: they are already well known to priests. The fame of the author was secure some years ago. The solidity of his doctrine was universally recognized and thousands of souls have and will discover that his direction is in the spirit of the Master. Abbot Marmion is not what one might term a popular writer. He belongs to the school of theologically equipped masters who scale the heights. He does not lower himself to sentimentality. He bases His outlook on dogma. And for that reason he can be the more safely recommended. On the other hand, he does not write for advanced souls only. Anyone who desires spiritual meat that nourishes will read and reread the books. This Irish-born monk has left his stamp securely on the French-speaking and the English-speaking world.

Christ the Life of the Soul was the first in order of time. In this as in all his works he seeks to "fix the eyes and the hearts of my readers on Jesus Christ and on His word". All the volumes are Christocentric. In the first he dwells constantly on two principles: "Christ is doubly our Model: in His Person and in His works; in His *state* of Son of God, and in His human *activity*." Christian life is essentially supernatural and is to be found only in Christ the Model, the Treasure, and the Cause.

In the second volume he shows how the life of Christ is manifested in the "states and mysteries, the virtues and actions of the Sacred Humanity". "Christ is God appearing amongst men, conversing with them, under the skies of Judea, and showing them by His human life how God lives among men, in order that men may know how they ought to live so as to pleasing to God". It is our task to relive these mysteries or states.

The appeal of the third volume will be more restricted, but it applies to all priests. Some sections may be of interest only to the Benedictines. The author enters more fully into the counsels as found in the Gospels, and these are part of every priestly life.

The first two volumes should be made known among the laity. There are souls here in America yearning for deep spirituality. Priests may not always be aware of the spiritual possibilities that lurk in many of the young. We have not always challenged them to rise

as they could. A large number are not afraid of the Gospel way. It is the way of the Master, and they welcome any introduction into His paths.

PREDESTINATION. By the Rev. R. Garrigou-Lagrange, O.P. Translated by Dom Bede Rose, O.S.B. B. Herder Book Co., 1939. Pp. xiv + 382.

This particular book will always be rated as one of the outstanding contributions of our time toward the exposition of God's teaching on predestination and on the efficacy of divine grace. Father Garrigou-Lagrange has divided this work into three parts. In the first he gives the actual dogma of the Church on the questions at issue, points out the problems which must be resolved in teaching about predestination, and then classifies the theological systems which have been offered as responses to these problems. He terminates this part with an examination into the teachings of Saint Augustine and his first disciples on the question of predestination.

In the second part there is an examination of the principal resolutions offered for the problem of predestination, first of all by the Doctors of the middle ages, then by the Protestants and Jansenists, and finally by the Catholic writers after the Council of Trent. The third part of the work considers the question of the efficacy of divine grace.

For the correct, scientific statement of the theology on predestination, Father Garrigou-Lagrange's volume is without equal in modern Catholic literature. However, its historical completeness in no way equals its doctrinal value. Among the post-Tridentine authors there might have been included a reference to Malderus and Wiggers of Louvain, as well as to Estius and Sylvius of Douai, among others. These men contributed a great deal to the development and the dissemination of Thomistic theology during the post-Tridentine period. Moreover their characteristic theses were written precisely on matter pertinent to the question of divine predestination.

ANAKEPHALAIOSIS. La Récapitulation pro Manuscripto. A. M. van der Mensbrugghe. Cour Du Prince 55, Gand, Belgium. 1940. Pp. 128.

The author's purpose in giving this volume to the press seems to be to answer a specious objection in the field of missiology. If infidels can be saved without the help of the Church, why spend so much time, money and effort to bring the Church to them. In order to accomplish his task the author finds it necessary to establish, first of all, the conclusion that infidels really can be saved, even if they never have the

opportunity of being baptized into the Catholic Church. Before he arrives at this preliminary problem, he devotes ten per cent of his volume to the explanation of two words: *pagan* and *infidel*. This exposition will overhelm the ordinary reader with its burst of erudition, erupting now in Greek, now in Hebrew, now in the German of Adolf Harnack.

When he faces the problem of the salvation of the infidel the author gives one the impression that he fears that Catholic theologians may have given themselves over, body and soul, to the Protestant contention that all infidels are predestined *en masse* to eternal damnation. He does not say this in so many words, but it appears in his bewilderment over the fact that the theologians append the note "de fide" to the thesis that God sincerely wills the salvation of the faithful, whereas this is only "certain" for negative infidels, and merely "probable" for infants who die without baptism. Apparently he has forgotten that these theological notes are determined not so much by the evidence of a doctrine which Scripture and Tradition may yield, as by the official and authoritative pronouncements of the teaching Church. Modern theologians are patently on the optimistic side of this problem. They are practically all convinced of the *fact* that the infidel can be saved, although they may flounder a bit in their attempts to explain the *how* of it. The author sheds no new light either on the fact or the manner of it.

Granting that salvation is possible for the infidel, the author is finally ready to answer his original question: Why the missions? It is not an idle, meaningless question. Many an intelligent and sincere Catholic has puzzled over it, however quickly he may have dismissed it and relegated it to the limbo of unsolved mysteries. Various attempts at an answer have been made, none of which our author finds very satisfactory—and for good reasons. If, as some say, the purpose of the missioner in bringing the Gospel of Christ to the pagans is merely to make their salvation more easy, "ad melius esse," then the missioner's work is praiseworthy indeed, but not essential. But if, as others would have it, their work is directed "ad simpliciter posse," then we should have to deny that infidels can be saved without their efforts. The first answer sins by defect, the second by excess. For our author the real reason why we should increase our efforts in the mission field is, in the words of St. Paul, "to subordinate all men to Christ," to make them in every sense of the word real members of the Mystical Body of Christ, to establish the Church, which is the kingdom of Christ, throughout the world, and to restore to man not only personal sanctity, but also that social or group sanctity which God had orginally ordained for men before sin entered into the world.

PRINCIPLES OF EPISCOPAL JURISDICTION. By Gerald Aloysius Ryan, J.C.D. Washington: Catholic University of America Press. 1939. Pp. xii + 172. Price, $2.00.

The School of Canon Law of the Catholic University has published another noteworthy contribution to the literature of commentary in Dr. Ryan's dissertation on the philosophy underlying episcopal jurisdiction. The work is remarkable for the incisive skill with which it specifies the exact sphere of the bishop's competence, and for the consistency with which it marshals and correlates the abstruse concepts and arguments necessary to a logical and ontological defence of it. Dr. Ryan found *fides quaerens intellectum* as to the bishop's place in the hierarchical system, and is to be credited with an original and unusually thorough effort to supply the want. Scriptural and traditional warrant for the bishop's modern juridical status is examined and defined, and juridical prerogatives and limitations of the office are clarified by referring them to their theological source.

The dissertation is divided into two parts, considering first the episcopate in *esse* and secondly in *operari*. Studying first the episcopate in itself, distinct from its functioning, it shows the episcopate to be apostolic in essence but in existence to differ from the apostolate, except as to the Supreme Pontiff, in that its jurisdiction is not over the Universal Church, a prerogative enjoyed by the apostolate in virtue of its commission to found the Church. Moreover, in existence the episcopate is shown to be unitary, monarchic and subordinate to the papacy. It is unitary in that one episcopal power rules within its proper sphere; and monarchic, in that no other power limits the episcopal power.

The consideration of the essence and existence of the episcopate establishes its basic possibilities as to function and justifies the conclusion that "the residential bishop's ordinary jurisdiction is competent *by nature* for all that is not *expressly*, that is, neither *explicitly* nor *implicitly*, reserved or prohibited by the higher law," that is, by the divine positive law constituting the relations of the papacy and the hierarchy. However, in functioning, that basic competence may be limited by the papal prerogatives even as to matters that are specifically diocesan, that is, even as to matters that are not *causae maiores essentiales*, nor *causae maiores per se*, but only *causae maiores per accidens*. The papacy may thus modify the basic potentiality of episcopal jurisdiction in two ways: as to causes and methods, that is, it may withdraw certain cases from episcopal jurisdiction and prescribe methods and procedures, even as to matters that are specifically diocesan. The actual capacity of the episcopate in functioning is therefore the basic potentiality, or power over specifically diocesan affairs, modified by the papal prerogatives as to

causes and procedures, but including the threefold jurisdictional power of making laws, executing them, and pronouncing sentence.

Thus the dissertation moves from the vague and undefined potentialities of the apostolic succession to the definition of episcopal jurisdiction over the least important diocesan detail. Its point of departure may be said to be twofold: it regards episcopal jurisdiction under the explicitly stated aspect of constitutional law, and it concentrates on the individuality of jurisdictional power distinct from the *ministerium*.

The dissertation suggests a *via media* between the opposite opinions as to the origin of the episcopal jurisdiction. It asserts that Christ established the episcopal office and the jurisdiction that follows the office, subsequent and logically and chronologically to the office itself. The papacy invests the bishop with the office, and through the medium of the office the bishop acquires his jurisdiction. Thus both Christ and His Vicar put the bishop in power, but mediately and indirectly. Consequent to this fundamental conclusion, the dissertation further insists that the episcopal power is specifically determined by Christ, and may *de facto* be limited to a greater extent than *de iure* appears from papal restrictions; but on the other hand, the papacy cannot totally abrogate episcopal power, or even totally suppress any of the three integral powers inherent in jurisdiction.

The whole work is worthy of its source; and the facility with which it masters abstractions coupled with the tone of assurance with which they are controlled, gives it an air of authority which is warranted by the content.

DIE HAUFIGE KOMMUNION IM MITTELALTER. By Peter Browe, S.J. Regensbergische Verlagsbuchhandlung, Munster (Westf.) 1938. Pp. viii + 183.

It is a pleasure to welcome another study by Father Browe on the subject of Holy Communion. The present volume aims to determine whether, and to what extent, frequent reception of Holy Communion was customary in the Middle Ages among the religious and laity as well as among what we call the Blessed. Why frequent reception was so much more difficult then than it is now is also studied.

The author has been very painstaking in his bibliography, and shows that he has not spared himself in preparing the material for his book. Very carefully he investigates the frequency, or perhaps one should say the infrequency, of receiving Holy Communion among the laity, the ministers of the Mass—Deacon, Sub-Deacon and secular clergy in lower orders—the male orders, orders for women, confraternities, lepers, the Beghards and Beguins, members of the third orders, recluses, the Blessed and the Saints. Father Browe then proposes some reasons to ex-

plain why the reception of Holy Communion was rare, and concludes with a chapter on the " offering up " of Holy Communion, a devotional exercise that was quite popular. The book is equipped with an index. For anyone interested in the question of frequent reception of Holy Communion, the book is indispensable.

HIS DEAR PERSUASION. The Life of Elizabeth Ann Seton. By Katherine Burton. New York, Longmans, Green & Co. 1940. Pp. xi + 304.

Mrs. Burton's third book is a popular biography of Mother Seton. It is based on the writings of Mother Seton as published by her various biographers, particularly Archbishop Seton, Dr. Joseph B. Code and Father Charles White.

The author is an experienced writer, and has in addition brought to this task a real love and regard for her subject. The result is a very readable and worthwhile volume. The inadequacies of the biography are due to this effort to popularize the biography. It would have been well had the author, at times, given her sources. The bibliography, moreover, is not critical, and one article noted is not historical at all. There are a number of minor inaccuracies. On the first page of the Foreword, for instance, there are two errors: Archbishop Seton attended Mount St. Mary's, and " Henrick " should read " Kenrick ". The average reader, however, will not be annoyed by these little items.

The book achieves the purpose for which it was written, and will make Mother Seton better known to American Catholics.

THE JUBILEE LAW LECTURES. The Catholic University Law School. Washington, D. C.: The Catholic University of America Press. 1939. Pp. 182. $2.50.

Of the myriad of books which are written annually, there are a few that the well informed person " must " read. But rare indeed is the book that once having been read proves so stimulating and challenging that it demands and holds out a more delightful and profitable re-reading. Such is this volume.

The first series, by Dean Roscoe Pound, strikingly demonstrates, in forceful non-technical language, the indelible marks impressed on the law by the Church through its prominent position in late Roman and medieval society and through the precepts of its Canon Law. A most scholarly consideration is given to the origin and development, under the Church's guidance, of the fundamental legal concepts of universality, authority, good faith, and law, and the indebtedness of the profession as well as society for these significant contributions is gratefully acknowledged by this famed non-Catholic educator.

Although the tenor of the discourses is basically historical, occasionally swift and significant glimpses are given of the present and future, to show the value of this influence. Thus the consideration of the idea of universality concludes in the following words: "Attempts to unify by treaties and leagues seem to have failed. But perhaps the civilized world may yet be unified by law as it had been only in part by the modern Roman law. And if it is not unified by Rome, yet it may be unified by an idea of law which came to us from Rome, was preserved for us and developed by the Roman Church in the formative era of modern institutions, and is, it may be, being preserved for us by juristic faculties and law teachers of the Roman Church in all lands, who are bringing the philosophy of the Church to bear on the problems of the twentieth century."

While acknowledgments are made to the Church of past eras, a reproach is offered and a challenge thrust at the philosophers and canonists of our day who so contentedly live in the past and fail to deal with present problems of law and society and as a consequence make no contribution to the correlation of philosophy, ethics, and the law. "I do not say, as some are doing, 'Back to Aristotle and St. Thomas Aquinas.' But I do say we need philosophers of their organizing genius to make what has come after them fruitful for mankind."

The second series, on "The Function of Law in Society Today," contains contributions by Daniel J. Lyne on the future of the Common Law, a well-rounded and thought-provoking article on our present-day social problems and one on the responsibilities of the law in meeting them; a survey of the law and civil liberty by Grenville Clark, in which the constitutional safeguard on which most of us so smugly rely is shown to be surprisingly ineffective in the face of public apathy to the "eternal vigilance" which is the price of liberty; a comparison of Natural and Positive law by Hector D. Gastro, a deeply philosophical study, and a final article by John J. Burns on law and ethics in which the impact of morals upon the law is shown in an analysis of much of our present social legislation, and the necessity of a corresponding impact of morals upon men is suggested.

Considering the fact that there are so many contributors to the work there is a surprising continuity to it all. Throughout runs the underlying concept of the intimate relationship existing between law and the philosophical sciences and the necessity for the continued contributions of the philosophers and canonists to the law, so that it may continue its growth and development and more intimately adjust itself to our ever-changing pattern of society.

The Jubilee Law Lectures is a book that should be found in the private library of every American priest, seminarian and Catholic lawyer.

Book Notes

Choir directors and priests in charge of choirs will find something pleasing and profitable in *Jubilemus Deo*, published by J. Fischer & Bro., New York. (Pp. viii + 217. Price, $2.00.)

Prepared by Father Carlo Rossini, who also wrote a number of the titles, the book presents a hundred and fifty motets, offertories and hymns for the entire ecclesiastical year. It is, of course, written in accord with the Church's idea of proper ecclesiastical music. In a foreword, Father Rossini presents in nine lines, rules for the Italian pronunciation of Latin. These few lines are as clear and will cause no more controversy than some long essays that have been written on the subject.

Prepared by the Rev. Peter H. Schaefers, at the request of the Most Reverend Archbishop Schrembs, *Accompaniments for Chants* conforms to the Solesmes principles and comprises the chants contained in Archbishop Schrembs' *The Gregorian Chant Manual* of the Catholic Music Hour series. The accompaniments are simple, since the *Manual* was written primarily for teaching purposes, and as Father Schaefers points out, because only a simple accompaniment makes it possible for our average organist to discover the principles of modality and rhythm. No organist or director is ever completely satisfied with any volume on the chant, but we venture the prediction that every organist who uses the *Accompaniments* will find more to praise than to cavil at. It is an excellent piece of work, making more valuable the *Chant Manual*. (Silver Burdett Co., New York. Pp. vi + 193.)

Officina Editrice Marietti of Turin, Italy, announce a third and revised edition of Dr. Guidus Cocchi's Liber IV, *De Processibus* of his *Commentarium in Codicem Iuris Canonici*. The commentary has been brought up to date, and in an appendix is given the full text of the *Instructio* of 15 August 1936, for diocesan tribunals. Dr. Cocchi's work is so well known that it is only necessary to mention the appearance of this new edition. (Pp. viii + 746. Price, 20 lire.)

Members of diocesan curias as well as formal students of Canon Law will find Dr. Felix Cappello's *Praxis Processualis* invaluable. After some general ideas about the concept and division of processes, the author submits chapters on De forma et ratione qua acta processus iudicialis sunt conficienda, De peculiari forma processus matrimonialis sive stricte iudicialis sive summarii, De processu super rato et non consummato, De processu administrativo sive oeconomico, De processu criminali, De processu circa Sacram Ordinationem, and De alio quocumque processu via administrativa conficiendo. The author has done his work thoroughly, but the index might have been more complete for ready reference. (Casa Editrice Marietti, Turin, Italy. Pp. vi + 221. Price, 14 lire.)

The eighth volume of *Eucharistic Whisperings* is announced by The Society of the Divine Savior, St. Nazianz, Wisconsin. The meditations were originally written in Italian by Monsignor Guglielmo Reyna and translated into German by a Miss Ottilie Boediker. Father Winfrid Herbst, S.D.S., used the German version in preparing his adaptation. The present little volume is similar to those that preceded it. The thought is simple and direct, although the style is occasionally stilted, a result likely of the double translation. Those who liked the previous volumes of *Eucharistic Whisperings* will welcome this one also. (Pp. 215.)

Bishop John Swint has published an excellent little pamphlet entitled *Catholic Marriage*. The three chapters take up the subjects of the Nature and Sanctity of Marriage, The Catholic Church and Divorce, and Mixed Marriages. The style is simple and direct, and quite free from theological argumentation. The pamphlet was meant for the laity, and His Excellency has kept this in mind throughout. It should be on every parish pamphlet rack, and seeing that every young person in the parish read it would be real pastoral work. (Church Supplies Co., Wheeling, W. Va. Pp. 32.)

The Confraternity of Christian Doctrine has published a text for religious

discussion clubs entitled *The Holy Sacrifice of the Mass.* (St. Anthony Guild Press, Paterson, N. J. 1940. Pp. xii + 275. Price 50c.) The contents are divided into thirty lessons, under six "units". These units are Sacrifice in General and the Mass; The Mass—History, Prayers, Liturgy; The Action of the Mass—Mass of the Catechumens; The Offertory and the Consecration; The Communion and the Thanksgiving; and Application. In this last unit are two lessons on the Mass and Catholic Action and four test exercises on the Mass. On the whole, the book is well planned and interestingly written, although in places it seems a bit circumlocutory. Some explanations, too, are inadequate; for example (p. 218), the explanation of "and lead us not into temptation". Spiritual directors of discussion clubs will find the book helpful, and parish priests will find some hints for a course of instructions on the Mass.

A fourth and revised edition of Part I of Archbishop Sheehan's *Apologetics and Christian Doctrine* is announced by M. H. Gill and Son, Ltd. (Dublin. Pp. xxii + 238.) The present manual offers a course of apologetics for high schools and colleges, and it is a course that will be extremely interesting, if difficult, for young people. The Archbishop is abreast of the times. For example, he treats of Einstein's theory of relativity as an objection against the argument from causality and of his pantheism. Such treatment is particularly happy for American youth since apparently press agents are trying to make the public Einstein-conscious. Teachers of religion will find Archbishop Sheehan's book quite helpful.

Messrs. Gill and Son announce also the appearance of Volume II of *An Outline History of the Catholic Church* by the Rev. Reginald F. Walker, C.S.Sp. (Dublin. Pp. viii + 272.) This volume covers the period from 1417 to the Pontificate of Pope Pius XI. The United States receives four and a half pages, due credit being given to Irish influence and ecclesiastics. The book of course is written from the European point of view.

Simon-Prado's *Praelectiones Biblicae* is about as complete a text as any seminarian would desire. Written primarily for the student, the teacher also will find it helpful for concise information. Casa Editrice Marietti (Turin, Italy. Pp. 546) announce a third edition of Volume I, *De Sacra Veteris Testamenti Historia.* Only one change is noted from the previous edition: the date of the third edition—and the printer forgot to take out the feast day mentioned which leaves a nice little anachronism.

Father Winfrid Herbst, S.D.S., in his *Exhortations and Admonitions* presents a translation of some of the chapters and addresses of the Founder of the Society of the Divine Savior, Father Francis Mary Jordan. Superiors of religious houses will find the book helpful for retreats, refectory reading and private spiritual reading. In his Foreword, Father Herbst states that the translation was difficult, and one can gather as much from the style. Literary style, however, is not everything in a book of this kind, and Father Herbst is to be thanked for giving English readers an opportunity to become acquainted with Father Jordan's thought. (The Salvatorian Fathers, St. Nazianz, Wis. Pp. x + 221.)

Our Lady's Place in God's Plan by Father Stanislaus Hogan, O.P. (Dublin, M. H. Gill & Son, Ltd. Pp. xi + 168) declares Lourdes a challenge to scientific unbelief and expounds the inner meaning of the apparitions. The author is of the opinion that Lourdes and the rosary are inseparable and that the fifteen apparitions had the essential object of honoring the mysteries of the rosary. The second half of the book contains six studies—Ancilla Domini, Advocata Nostra, Mediatrix Nostra, Stabat Mater, Assumpta est Maria, and Regina Coeli—which gives the book its title. The final chapter is a paper read at the Eucharistic Congress at Sydney in 1928, entitled "The Worship of God through the Blessed Eucharist and Mary's Example — After the Ascension of Our Lord." At times the style will be a bit strange to American ears, but the matter will provide many a thought for the preacher.

THE ECCLESIASTICAL REVIEW takes this opportunity to welcome to the field of theological research, *Theological Studies* (America Press, New York). The new periodical under the direction of the members of the Society of Jesus is in-

tended to appear quarterly. There is obviously room in this country for a work of the scope and purpose which it contemplates.

The first number appearing in February of this year contained four major articles, a section devoted to current theology and one to book reviews. The articles, which show a complete familiarity with the technique of scholarly research, are more scriptural and historical in character than theological and philosophical. A search through the footnotes, for instance, fails to reveal the name of Saint Thomas Aquinas, nor are the great Jesuit theologians more conspicuous. This is not intended as adverse criticism but merely as an indication of the nature of the questions treated. Such topics as Saint Ignatius's knowledge of the fourth Gospel, The Sacrifice of Melchisedech, Alcuin and the Origin of Some Favored Votive Masses and Comments on the Sacrament of Orders and The Ecumenical Movement do not lend themselves to speculative treatment. They deal with facts not with principles. In this field, which we hope is not the exclusive one of the new periodical, the work is of undoubted merit and should gain widespread recognition. Those who are searching for light and entertainment as well as beneficial reading will have to look elsewhere. These articles require study not leisurely perusal.

It is hoped that the efforts of those who are undertaking this work will meet with the success they deserve, and will contribute to the progress of knowledge in this country and ultimately to the advancement of the cause of Christ.

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